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/Information on the coffeehouse and its social function will be found in category 275./

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

[The City Greek]

An additional resource of the city Greek after the fall of the Byzantine Empire was the respect which other peoples paid to Greek cultural traditions. The city Greek could rest at times on the laurels of his ancestors, or he could command a situation by assuming superiority based on the glory of his past. Furthermore, when days looked darkest, from late in the eighteenth century on down, he could count on the support of classic-minded benefactors of the Western world. There remained also the implication of the term *barbarian* for the non-Greek; this did not die out with ancient Greece but continued to apply to other Balkan Christian groups which the city Greek assiduously tried to Hellenize. The city was dominant here, too, for this Hellenization proceeded outward from the city. The contact point was usually the Greek priest, with his loyalty to the urban Byzantine tradition, in a Slavic, Vlach, or Albanian village before the rise of national churches in the Balkans during the last century.[5]

This, then, is the proud and rich tradition of the contemporary city Greek — a tradition kept alive by the schools, the church, and by the admiration of many non-Greek scholars seeking to trace the origin of Western democracy to its pristine source in the pre-Christian Greek city-state.

Also helping to keep the tradition alive are the few leisured families, some of whom have highly placed relatives scattered throughout the continent of Europe, as well as the growing intelligentsia and the merchants for whom the city is a natural habitat. Even the urban laborer, whether a skilled worker in a textile plant or an unskilled hod carrier on a construction project, has many of the same traits as the members of the middle and upper classes: in his cafés and *tavernas*, the worker reveals the same zest for life as well as some of the same preoccupations with his daily lot. Yet members of the new intelligentsia, Athenian politicians, and businessmen still have many relatives in the provinces with whom they are in frequent contact and to whom city ways are steadily spreading.

The city Greek's supreme self-confidence, arising out of these traditions of power and glory, is shown in almost any discussion overheard at the cafés where the Greek urbanite meets his friends to argue about anything and everything.[6] His gestures are as eloquent as his words, as Robert P. T. Coffin said so well in his poem, "Greek Hands Are the Greek":

> Greek hands are tongues,
> They are tails of dogs;
> They are also Plato's
> Dialogues.[7]

Completely sure that his ideas on public questions are as sound as those of any cabinet minister or newspaper editor, the city Greek takes great pleasure in expounding these ideas.[8] An incident of half a century ago, at the time of the Russo-Japanese War, is still told with amusement by Athe-

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

on the land they farmed.[8] Despite these economic disadvantages, the Greek peasants, in the 1960s as well as in the 1920s, kept on living in villages. The talk of "saving time" has little appeal, since the villagers move in a time sequence quite unrelated to the concept of the industrialized West. They ask, "Save time for what?" As an aside, it is of interest to note that whereas the Greek villager becomes bored when one talks of saving time, he listens intently when one suggests ways of increasing his income, adding to his food supply, or helping him meet his taxes.

Another deterrent to the settlement on the independent farmsteads was noted by Henry Morgenthau, who had been United States Ambassador to Turkey (1913–16) before serving as Chairman of the Greek Refugee Settlement Commission, established by the League of Nations. He called it the "hiving" habit of Greek families, which led those coming from one village in Asia Minor to try to relocate together in a new community in Greece. His observations, though couched in superlatives, are well worth repeating:

> The Greek character has special qualities that had to be taken into account [in resettlement]. Like his ancestors, the modern Greek is an intense individualist. Interference with his personal independence, or his freedom to order his life in his own way, is sharply resented. Every Greek has his own ideas about everything and hesitates neither to express them nor to act upon them. He would be quite impossible to manage were not this disintegrating characteristic counterbalanced by his equally intense social instinct. He is the most gregarious of human beings and will not live where he cannot foregather in the evening with his fellows. The daily gatherings in the local café are as dear to the heart of the Greek as were the weekly gatherings at the meeting house to the Puritans of old — and for many of the same reasons. . . .[9]

Furthermore, as Morgenthau also pointed out, new houses could be provided much more quickly and inexpensively in a village setting than if each house had to be constructed all by itself at considerable distance from all other houses.

Reconstruction also had to be carried out after World War II and the close of the guerrilla war. Along with this there was some relocation of villages because the old sites were considered too inaccessible or the means of livelihood too precarious. One such place was Menithi, on the seacoast of Western Greece, where three hundred families were settled between 1949 and 1951. They had come from two communities in the mountains about five or six hours' walk away. Their home villages had been destroyed three times: by the Italians, then by the Germans, and finally by the Communist Antartes. The peasants were primarily agricultural and livestock producers but knew nothing of the sea. As we talked with them in the plateia, within a stone's throw of the sea, some of the men asked, "What do we shepherds know about fishing?" and others, with disgust in their

1:Sanders Z-5/4 (1952-1959) 1962 EH1 Greece EH1

Woman's work in Greece, as elsewhere, does not lend itself to neat, logical treatment. It does not have a beginning or any definable end. As a result, discussion of it moves from one topic to another with no necessary connection between them except the fact of the woman's involvement. As a wife, she is a partner to her husband; she bears and mothers the children; she prepares the food and still makes much of the clothing at home; she helps with the farm tasks; she has the responsibility for keeping the family well, or at least seeing an ailing member through an illness. To follow the women through the variety of these experiences is to move to the center of family life in rural Greece.

Getting Along with the Lord and Master

The world of the Greek woman revolves around the man. When young, her first concern — and the concern of her family — is to find a man and, through a dowry, "buy" him. After marriage she moves unobtrusively in his orbit and keeps their children, when they begin to arrive, in their proper course. Tradition still influences the way the woman gets along with the man.

In any social relationship, including that between husband and wife, a pattern of dominance and subordination develops. The Greeks assume that the man has the higher position. One village woman, when commenting on this, said with genuine earnestness: "My husband is a superior being; I must keep my distance." This sentiment is reflected in the relative social status of men and women, as well as in legal, moral, political, and economic rights. But even in delineating the differences in status between husband and wife one must bear in mind that broad social changes are under way throughout all of Greece which are leading to a rise in woman's position.

Some indication of woman's place is given by the preference for boys over girls. In some parts of Greece, a man when asked how many children he has will reply: "Two sons and, begging your pardon, one daughter." Or he might say: "Two children, one girl." In some villages of Thrace, however, the father might use a poetic touch in answering "two sons, one guest," implying that the daughter's permanent home is that of her husband. Since, true to the patriarchal, agrarian tradition, the line is continued in the son, one of the tests of a father's manliness is his ability to procreate sons. Preference for a son is reinforced by the need to collect a dowry for a daughter, who thus represents an economic drain. Indeed, the interest in the sex of the unborn child is so great that many ways have been developed for predicting the birth of a boy or a girl. Such practices, although taken jokingly or at best semiseriously by many, do figure prominently in women's conversations.

In Aetolia a relatively simple method may be used. One need only take a piece of wood from the loom, put it in a public road, and see who passes over it. If a man does, a boy is on the way; if a woman, a girl. In Gortynia,

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

[The Village Coffeehouse]

275 people without any great difficulty. Many of the buildings are rented by the
443 proprietors either from some owner who built them as an investment or
[427] from the community, which derives income from the structure. In a Macedonian village of Kimine, twenty-four miles from Salonica, there are three coffeehouses:

[403] All have adequate furniture, little tables and chairs being the standard coffeehouse equipment. All are fortunate to have battery radios also. . . . The largest coffeehouse is a community building and is rented from the community. Most of the village's middle-aged men frequent here. . . . The second coffeehouse is also rented, this time from a private owner. This coffeehouse is smaller and much neater than the previous one. Here we usually find the old men of the village, sitting around and quietly drinking and talking. The third coffeehouse is the meeting place of all the younger men in the village. This is a new building, pleasant and big.[4]

275 The third type of coffeehouse, found much more frequently where urban
369 influences are strong, seldom sells ouzo and other alcoholic drinks, not be-
443 cause of any temperance drives, but because it caters to those who prefer
[52] coffee and an occasional sweet. This type is much more apt to be patronized
[273] by women, often in the company of a husband or father. Elsewhere in the village or town will be found *tavernas,* where wine — often that produced by the owner for his own clientele — is served in an outside courtyard with food. Many travelers to Greece have commented on the moderate use of alcoholic beverages in that country and have often pointed out that they never saw more than one or two drunk people during their whole sojourn.

But all three types of coffeehouses — the combined variety shop, the drink emporium, where liquor is served as well as coffee, and the urban type where only coffee is served — are important for reasons other than what is consumed. That is secondary, for many villagers visit a coffeehouse without buying a single drink or sweet.

Coffeehouse Attractions

275 As I sat in scores of Greek coffeehouses I wondered, in looking around
521 me, why these particular men were present at this time and what the rest
208 of the village men were doing. I also tried to find out why certain men, per-
[571] haps five or six, were talking to each other around one table while another five or six were in earnest conversation around another table. And here and there I would find a smaller group of two or three seriously intent upon some point of discussion. What formed the nucleus of each group? Did the same people tend to cluster together each time they came to the coffeehouse? This was more than idle curiosity on my part, for I knew that the answer to such questions would reveal a great deal about how public opinion was formed in the village, opinion which in turn would be directly related to Greek national policy and even to Greek-American relations. In

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

the Greek coffeehouses we find the equivalent of what Chester Bowles has referred to as the "tea house jury":

> One evening in Taipeh I asked a world-wise old Chinese diplomat what he thought would happen on the mainland. "Have you ever been to China?" he asked. When I said that I had not, he said, "In every one of China's one million villages is a tea house. Every day at the tea hour the people, especially the wise people of the village, gather to talk.
>
> "Chiang lost," the old man continued, "because this great 'tea house jury' decided that he had failed. The villagers came to believe that the Communists could do no worse, and they might be better.
>
> "Someday perhaps the 'tea house jury' will bring a verdict against Mao. Then China will be ready for a change." [8]

Although my study of the Greek coffeehouse never got beyond the introductory stage, I felt fortunate indeed to find that the investigation by John Photiadis of Stavroupolis in Macedonia had addressed itself to many of the specific questions in which I had been interested.* No one would claim that all of his findings for one village in Northern Greece would automatically apply to the whole country, but they do possess enough generality to provide some penetrating insight. For example, his discussion * of the coffeehouse attractions are most helpful.

The primary appeal is *kouvenda,* or conversation, explained as follows:

> *Kouvenda* means conversation without any particular purpose, a recognized form of "passing the time." It is rarely desultory, or the mere exchange of ideas or description of events, or delving into the past in a quiet manner. But sometimes it is contrapuntal virtuosity, incisive, combative, loud, a statement or a question is countered by a challenging question, tact and gentleness have no part, insults are hurled, but within appropriate limits. A discussion is a battle of personal opinions, and its end is neither to reach truth nor to reach a conclusion; its end is sheer enjoyment of vigorous speech. But whatever impression this occupation of passing the time makes on someone who is a stranger to this custom, to these people it is their enjoyment. It constitutes one of the attractions that makes the coffeehouse a necessity for the villager.

Photiadis points out that during the kouvenda the participant is involved emotionally, is not only trying to prove his point but is also enjoying this oratory. The irresponsible statements are not to be taken seriously, although they sometimes are, with unfortunate consequences. In this connection, I was always interested in what the men argued about most in the village coffeehouses and found that they did not discuss politics to the same extent as the denizens of the urban coffeehouses. They preferred to talk about community affairs, crops, and personalities, although the announcement about some

* Relying on some of Dorothy Lee's analysis.

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

275 earth-shaking political event would call forth a variety of opinions forcefully expressed.

571 A second attraction is drinking with one's friends. According to Photiadis:[1]

[521]

[273] The alcoholic or non-alcoholic beverages tend to contribute to a considerable degree to the attraction of the coffeehouse, even though the men can drink all they want in their own homes. *Ouzo*, the alcoholic drink, is drunk only in the coffeehouse. When asked why they don't drink it at home and save money, they will answer that "*ouzo* is drunk only with good company."

275 It is interesting to remember what has already been pointed out: that a
576 son is customarily supposed to visit a coffeehouse in which his father is not
593 likely to be found. Although "times are changing," a breach of this custom
571 throughout much of rural Greece would still be considered disrespectful.
561 It may have some connection with the fact that a father, who is supposed to set a good example before his son, might find his storytelling or his convivial drinking dampened if a son were present. This is why, in village after village, where there are almost always three coffeehouses, one is favored by the old men, another by the middle-aged, and the third by the young people. Informants will say that the young people will go to their coffeeshop because one can listen to phonograph records, watch the girls pass by, or play noisy games that the older men might not tolerate. The real reason for differentiation may lie in the older traditions which originated in the men's desire to drink with their friends and equals. Photiadis in his study points out how the Greek peasant during his hours at work looks forward eagerly to the time of day when he can go "to the coffeehouse to meet his friends, have a few drinks, and continue this cycle again and again."

275 A third source of pleasure in the coffeehouse is the games. Playing for drinks
524 is common with the loser paying for them. Very rarely do they play for money
[273] since it is prohibited by law. Sometimes they become involved in a game quite
[525] emotionally and when the game is over they eagerly look forward to the next
[578] meeting. A good card player is well-known and therefore is always surrounded by others watching him. Quarrels sometimes go along with the game. Characteristic is the sarcasm of the winner, or perhaps the participants, which tends to raise their emotions.

In addition to various kinds of card games, backgammon is commonly played. Once in a while one sees a chess game in progress.

275 A fourth and very important attraction of the coffeehouse is the availa-
204 bility of the recent newspaper and a radio. As Photiadis says:
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Non-farmers or part-time farmers stop to listen to the early news before they go to their work. During the day the older men sit for many hours in the coffeehouse listening to the radio. In the busy coffeehouse the early part of the eve-

[1] [Who described the Northern Greek village of Stravroupolis - ANALYST]

1:Sanders Z-5# (1952-1959) 1962 EH1 Greece EH1

ning or the very late hours are the times when the people pay most attention to the radio. During the busy evening hours it is very difficult to listen to or enjoy the radio because of the noise the participants make.

The different outsiders who stop by the coffeehouse, particularly the most central and attractive one, bring news and diversion. The bus driver, a government official en route to some other village, a commission merchant after agricultural products or livestock, a stray American tourist, are links with the larger society. Frequently, some offhand remark by one such stranger, because it has the ring of authority, influences the opinions of those present and thereby the opinions of others in the village who receive the information secondhand. Not to be overlooked, of course, is the eye-witness report some fellow villager brings back from the city or a provincial town where he has gone to arrange a business or legal matter. More often than not he can hardly wait to get to the coffeehouse so that he can hold the spotlight as long as he can stretch out the account of what he saw.

These attractions do not begin to exhaust all the possibilities. Anyone with business to transact arranges to meet the other party or parties at a coffeehouse. One may also go to the same place for a haircut. In Kimine, all three of the coffeehouses have what passes for a barber shop in one corner. Since there is no partitioning, the barber chair, mirror, and all tonsorial activities are in full view of the coffeehouse patrons. The barber is particularly in his glory on Saturday and Sunday nights, when the coffeehouses are at their busiest. Likewise, in Anthili, in Central Greece, the three barbers there ply their trade in the coffeehouses, and so it is throughout most of rural Greece. Now and then one even comes across a singing barber who entertains when business is slack. Most coffeehouse proprietors consider him a prize asset.

The Coffeehouse Clientele

But knowing what attracts the villagers to the coffeehouse does not tell us who is attracted and to what coffeehouses. Nor does it give us sufficient insight into the way community decisions are reached in the coffeehouse setting. For such information we need to take a closer look at the findings for Stavroupolis:

> Ninety percent of the adult males of the village visit at least one of the seven coffeehouses from time to time. Almost all of these go at least 1–2 days a month throughout the year, with about four fifths going an average of at least 1–2 days a week.
>
> More people go during the summer, but those who go during the winter go more often. Most people vary their frequency from winter to summer and those who change least are obviously those who go every day.
>
> Most people spend at least an hour whenever they go to the coffeehouse, but

1:Sanders Z-5,¼ (1952-1959) 1962 EH1 Greece EH1

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571 they spend more than twice as much time during the non-busy period than during the busy period.

[512] Apparently Stavroupolis also follows the pattern generally encountered throughout Greece in which the peasants spend much more time during the day in the coffeehouse in the winter months but more time during the evening hours in the summer. This of course follows the cycle of farm work.

When asked to give the reasons why they go to the coffeehouse, those with high yearly participation in Stavroupolis coffeehouses replied as follows: have nothing else to do (76 percent); to play a game (74 percent); to have a drink (64 percent); to see friends (63 percent); to hear what is new (56 percent); to talk with someone (51 percent); to go to a place where men go (25 percent). On the other hand, when all the men — not just the "high participants" — were asked to check which three of the seven reasons above were most likely to apply in their case, and the checks for each reason were computed as a percentage of all checks, the following distribution was obtained: to hear what is new (32 percent); to meet friends (26 percent); to have a drink (14 percent); to talk with someone (13 percent); to play a game (8 percent); nothing else to do (4 percent); it is the place where men go (3 percent).

These differences in response deserve a word of explanation. Apparently the high participators have gotten to the point where going to the coffeehouse is an end in itself, a habit which requires no justification other than to say that there is nothing else to do. Most men, however, try to give a more logical explanation, since they are aware that there are supposedly serious alternatives to going to the coffeehouse and that there are other things they might be doing. So more than half of all the reasons checked included the two most socially acceptable: to hear what is new and to meet friends.

But what are characteristics of those who are the "high participants"? In Stavroupolis, at least, the following facts hold true:

The higher a man's education, and particularly the higher his wife's education, the less time he spends at the coffeehouse.

Older people participate more than younger people.

People of higher economic efficiency participate more than those of low economic efficiency.

Nonfarmers participate more than part-time farmers, and part-time farmers more than farmers.

The most frequent participants are also apt to be leaders in the village organizations.

Furthermore, more high participants look unfavorably upon farming and living in the village than do low participants.

The native-born participate much less than do the settlers from eastern Thrace

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

or Asia Minor who moved into the village in the 1920s, thus showing that participation may have something to do with cultural traditions.

These factors associated with participation may themselves be related to others which have not been spelled out. Then, too, the fact that participation increases with age would also be tied in with the leadership in organizations, since young people seldom attain official positions. Although findings such as these have to be tested in many ways before they become accepted generalizations, they do at least suggest some fruitful leads for further research.

Of equal interest is the reason the peasants give for going to one coffeehouse instead of another. Other accounts of village life had listed cleanliness, reputation, honesty, services provided, and the credit extended as the determining factors in the choice of coffeehouses.

One village study reports as follows:

> Determining factors in the choice of a coffeehouse are the reputation of the owner, his cleanliness, honesty, and the extent of credit given to customers. Social class of an individual does not determine choice of a coffeehouse. An outsider coming to the village for the first time may visit any coffeehouse, but gradually as he becomes acquainted with the village people he will be drawn to a certain shop according to his interests, age, associates, etc.[7]

In this same village one coffeehouse is preferred by aged people. Youngsters, noisy people, and those who play technical games such as cards, chess, and checkers are not found there. A second coffeehouse is preferred by adult and old people, while all the younger people of the village gather in the third coffeehouse, which is popular because of the different games available there and because of its dance floor. This latter innovation means that girls, in the company of their parents or relatives, may visit this particular coffeehouse on Sunday afternoons or holidays in order to dance both the traditional folk dances and what passes in rural areas for modern dances.

One additional study is worth mentioning because it summarizes the type of patronage a village's seven coffeehouses enjoy:

A. Frequented by out-of-towners and employees
B. Employees, strangers, workers in village
C. Dance floor, so attracts mostly young men
D. Adult and old men of village
E. Village residents — not young men
F. Card-playing, so frequented mostly by young men
G. Outdoor coffeehouse — frequented by young men in summer.[8]

A villager will usually patronize the coffeehouse of which a relative is in charge so that he can get credit more easily, or simply give his trade to

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

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the relative upon whom he might need to call at a later date. Many men are careful to visit two or more shops from time to time "so as not to offend any of the proprietors." Also, as one informant put it, "The peasant comes from the field, washes up, goes for a drink to a coffeehouse where he might be tied by blood, but in order to do business he goes to other coffeehouses to find people with whom to arrange use of animals for plowing, etc., and will stop for a drink with these people."

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Anyone trying to understand the sociology of Greek village life needs to pay special attention to these coffeehouse groups. First of all, the regular patrons of each coffeehouse can be viewed as a group whose members possess certain bonds in common. They have heard many of the same stories; they have learned to react in almost the same way to the buffoon, the over-important person, and the fellow villager constantly seeking sympathy. Although they may frequent a second coffeehouse, they are apt to feel a primary loyalty to their first choice and will find any number of reasons to justify their opinion that it is the best coffeehouse in the village.

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This general group, however, most of the time is broken down into cliques, varying in size from two during the day to as many as seven persons by evening. Each group has its own informal leader. According to Photiadis: "The informal leader in the coffeehouse gives the other members of his clique group his advice and the satisfaction that they are associating with a person of higher status, while he has the satisfaction of performing his role, the dynamic aspect of his status, which is his reward." Therefore, when some outsider, such as an agricultural agent, approaches the farmers at a particular table, the informal leader considers him a rival. "The agent is a person of higher status who can talk about things the others cannot. This exclusive selling of ideas makes the informal leader feel that his authority is lowered in the eyes of his subordinates, and as a result, he fears that he will lose the satisfaction he has had." No wonder, then, that he is very likely to oppose the ideas which the agricultural agent is trying to advance.

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Of special interest is the way news spreads from one clique to the next as part of the community-wide decision on some proposal new to the village. Photiadis takes as an illustration the use of a new insecticide which had been demonstrated by the agricultural agent to a number of farmers earlier in the day:

> The cliques which have members who have seen the demonstration will start discussing the matter and, after a series of objections and agreements, they will probably reach a decision or have split decisions. The opinion of the informal leader during this discussion has a considerable influence on certain members.
>
> Around the table of each clique there are usually one or more persons belonging to other cliques, or there are isolates sitting with the clique. These "isolates" . . . often move from table to table exchanging ideas or presenting the

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

662 replaced. Indications such as these showed the importance of the legislature
664 in keeping the administrative apparatus in check, but did not provide any guidelines as to how this might best be done.

665 But this approach has its negative overtones as well. Over and over again I was told that such-and-such a thing was impossible for the village because
662 it had not voted in support of the party in power. This was one of the points cited by a prosperous Greek merchant, who travels much throughout the country, when he listed changes he considered necessary in the rural parts of the country:

1. Smaller interest rates so there will be greater ease in handling money.
2. Less red tape so that the peasant when he comes to borrow money for a drill doesn't spend more money waiting than he spends for the pump.
3. State employees must understand that they are in the service of the people, especially the peasants, and not expect to be bribed to get a job done.
4. Greater justice so that the gendarme and judge are not primarily interested in a person's party affiliation but will carry out justice.

In other words, party affiliation may influence the administration of justice. From another point of view, working through a member of parliament is really the peasant's way of trying to get around a law. To do this is considered a great accomplishment, for he thinks that rules are made to be broken and evaded. This is because the rules have been made by others whose criteria for developing them are different from his own. For him, individual criteria are more important than rules others have made.

662 I had an impression, gained from hundreds of conversations with peasants throughout Greece, that the peasant prefers the political to the administrative approach. At first, the explanation was hard to find because it was obvious everywhere that the government agencies, though inefficient at times, were helping him reconstruct his destroyed home, assisting him in the purchase of agricultural equipment, teaching his wife and daughters how to can tomatoes and cook fish, and bringing more water to his parched fields. The reason became apparent, however, when I remembered that the
● 571 Greek peasant is more interested in personal relationships than he is in
662 things or in concrete achievements. He complains if he does not have things, especially if those in other villages are getting them, but does not value them in their own right. They are a measure of how his personal relationships are working out. He honestly feels that he can deal with the politicians sent up from his district to parliament and continues to share this optimistic frame of mind no matter how many times he has been disappointed in the past. Of course, he is content to work through the government official if he can personalize that relationship, to his own advantage, and not be treated as an anonymous citizen who must be dealt with impartially in keeping with the rules. He would rather be dealt with as a person

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

and receive fewer material rewards than to be dealt with impersonally and receive more material goods. Efficiency, then, whether in administration or in farm work, is something he does not initially value; he must be taught to value it if it is to assume any importance in his life.

As many observers have pointed out, the Greek — be he peasant or city dweller — is not loyal to an abstract political principle, nor is he loyal to a political organization as such.[16] He is loyal to a political leader but only so long as following that leader does not mean that he must become disloyal to himself and go against his own cherished opinions of what ought to be done. Therefore, he can switch from one political leader to another without any sense of betrayal and sees no inconsistency in contradictory political behavior because he does not behave by the principles by which contradictions are gauged. Each situation is a separate case to be judged by itself and precedents have little relevance.

The peasant, sitting in his smoke-filled coffeehouse, is interested in hearing what others say about politics in Athens, not because he feels very closely identified with one party or the other, but because he tries to figure out what the meaning of each event is for his own particular existence. Few villagers are truly partisan in their political allegiance, which explains why it is almost impossible to maintain even a semblance of a party organization in a village. The parties do not even try. When elections are coming up, the candidates know the names of local people who have been sympathetic in the past and, through their help, try to work up a little political rally at which they can state why they should be supported for office. Around election time I chanced to be in several villages when these candidates made their appearance. On the whole, they drew small crowds, and even those who had decided to vote for them did not bother to go take a look at their chosen man. If this office seeker is to be "used" later on, one would think that here would be an excellent opportunity for the villager to establish the personal contact he might later exploit. But the peasant does not think this far ahead and, furthermore, probably assumes that the need for the politician's help might not arise.

When I listened to the peasants criticize their politicians, even those for whom they had voted and still supported, I realized that a foreigner might be tempted to read too much disapproval in comments which were made primarily to build up the ego of the critic. For, when I turned to such a critic after he had devastatingly, in his opinion, torn some program or political position to shreds, and asked "what do you suggest that the political leaders do instead?", the only reply given was: "I don't know because I'm not a politician."

I was also interested to note that there was relatively little disruptive political factionalism in a Greek village. Forty percent of the people may tend to support one party or leader, and they are not apt to switch to back

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

575 [474] For men, the cooperatives are the chief associations, although meetings are relatively infrequent since these are primarily service organizations. They have not yet really taken on the educational role displayed by the youth or women's groups.

At best, these organizations which have been described exist to satisfy the interests of the members who affiliate. Unlike the institutionalized church board, school board, and community council, they do not exist to serve community-wide needs even though many of their stated purposes might contain grandiose aims. Most of these are not organizations which the villagers themselves have created, but have been formed in response to outside pressures and have been founded in the hope that they will do something to help the villagers have a better life. What makes the promotion 575 of such organizations difficult is the utter lack on the part of the peasant • 571 of an abstract loyalty to an organization; he goes if he wants to or if he likes the agent from outside — not because he feels it his duty as a member to support the group of which he is a part.

Even if the numbers of organizations in rural Greece were doubled and the membership quadrupled, it is hardly likely that the Greek peasant would think of the "organizational approach" to problem solving. Where some Americans might get together and form a group to deal with a problem, the Greek peasants would either say "let the central government do it" or, if they are more sophisticated, relegate it to the community council to worry about. There is no tie-in between individual responsibility and membership-in-action groups, such as one finds in suburban America; the peasant is in the preorganization stage, which perhaps indicates why his life seems so untrammeled to those who get to know him well.

The Sense of Community

621 182 Greek village life has a unity in the sense that the peasants see their life as a whole and do not compartmentalize it in the way that it has been presented here. They make no distinction between religion and agriculture, family life and recreation, mutual aid and local government. Life flows on day by day, each day with its own tasks and joys, but marked by the variations which the seasons bring. Nor does the Greek villager distinguish in his mind among his village as a place or physical setting, his home, or the people who walk the streets. All these, to which we might also add the donkeys, goats, and other animals, possess a unity in that they fit together as a part of his accustomed world.

621 578 665 669 182 But Greek village life does not have a unity in the sense that there is perfect agreement within the community on every course of action or in the sense that people placidly sit by and concur in what a few self-appointed leaders might choose to do. Factions arise, and many of them persist. These can arise in time of war when rival armies visit the village in the search

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

for enemy sympathizers, thus presenting a wonderful chance for the unscrupulous person to denounce a fellow villager with whom he wants to even an old score. In the choice of sides in the Communist-inspired guerrilla war, for example, definite factions came into existence and their lines have not been altogether obliterated today.

Despite factionalism and the lack of idyllic harmony, it is correct to say that most villagers feel a sense of community. It may seem entirely absent whenever people are trying to persuade the villagers to carry out community improvements from which they can see no immediate benefit, but it is there to be reckoned with whenever the reputation or the safety of the community is threatened. To try to explain the basis for this sense of community is to review much of what has already been said, but perhaps it can be understood in terms of four divergent strands: *philotimo*, or ultrasensitive self-esteem; a common living space; shared institutions; and an accepted system of social control.

Philotimo. Social phenomena in Greece must be seen first in terms of individuals, who in turn cannot be understood without recognizing the national trait of philotimo. Dorothy Lee has clearly explained this complex character trait:

> Everyone has his *philotimo*, as an individual, as a member of a family, and, most of all, as a Greek. On this rests Greek individualism, since it is sheer being which is respected, not position in the world or achievement. On this rests Greek democracy and equality, since everyone, both as a person and as a Greek, is equal to everyone else, neither superior nor inferior. . . . This does not mean that there is lacking a balance of roles or interpersonal structuring; but these relationships of interdependence, of leader and followers, of division of areas of responsibility and work are not cast in the mold of superiority and inferiority. Inferiority comes only with the forfeiting of the *philotimo*. . . . The inner core of the Greek must never be exposed; and *entrope*, the Greek word for shame, modesty, decency, propriety, self-consciousness, embarrassment, means: "turning inward." This is a concept both positive and negative: you have done something shameful only because you have failed in the positive aspect, in modesty and decency. Out of *entrope* a Greek avoids saying things and doing things which would reflect on the *philotimo* of himself, his family, his country. For example, the self-made man in Greece does not boast of his rags-to-riches progress. This would expose the poverty of his village, the inability of his family to help him, the fact that his uncle or his godfather could not or did not do his duty by him; it would expose much that should remain decently covered, and would further prove him to be lacking in *philotimo*.[5]

Dr. Lee then goes on to explain that the essence of philotimo is inviolability and freedom and that the sense of inviolability makes a Greek extremely "touchy." An offended philotimo leads to retaliation, not self-reproach. She writes:

1:Sanders Z-5 4 (1952-1959) 1962 EH1 Greece EH1

observers did not agree on this matter, nor was I able to conduct detailed studies; nevertheless, I gained the definite impression that what counted was not the size of the city so much as the location of family members who had sought work away from the village. They were often influential agents of change with their relatives back home. This has been more recently confirmed by the investigations of Ernestine Friedl in a Boeotian village:

> Considerable social mobility exists in Greece . . . but this mobility does not come at the expense of kinship ties. The family remains a strongly functioning unit in spite of the fact that its members may occupy different social positions and may live in many different communities — in villages, towns and cities. . . . Therefore, it is often the upwardly mobile members of his own family who link the villager to the national culture and the national social structure of Greece. As a result, not only are cultural and social changes expected in the village, but continuing urban influence is an integral part of village life.[1]

She then shows how the grown children, even though living in the city, still have some rights over the father's real property back in the village; the same applies to a son-in-law living elsewhere, because of his vested interest in the dowry in land which his wife brought to him and which is located back in the wife's village and perhaps farmed by one of her brothers living there. Dr. Friedl cites four mutually reinforcing patterns of Greek culture which make possible the continuing involvement of the members of the dispersed kinship group in matters of common concern: first, the amount of time that the Greeks spend in reaching a major decision. It will not be arrived at in a hurry and may take as much as a year or two of discussion. Second, Greeks consider visiting between country and a city kin a highly favored form of recreation for both parties. Third, this visitation is made possible by the willingness of the Greeks to double, triple, or quadruple up, sleeping on pallets when beds are insufficient. Fourth, the fact that the rural and urban people involved are kin to each other keeps down much of the suspicion and jealousy that rural people might have of the urban person, thus facilitating continuing interaction.

In personally witnessing this process I have wondered, but never investigated, whether those villagers most vigorous in their denunciation of Athens and city life were those who had no urban relatives.

But one should not overlook the influence that a change in one village has upon those in nearby villages. If the people of one community decide to put a neglected cemetery in order, then those elsewhere will say, "don't you think we had better do something about our cemetery?" and take steps accordingly, while trying to keep the fact that they are imitating the other village from being obvious. There is, thus, some competition among Greek villages, not an intense rivalry but a desire by those in one village to have

2: Friedl E-5 (1955-1959) 963 EH1 Greece EH1
Vasilika

jobs in the vineyards must be finished quickly so that the men of the household may turn to plowing cotton fields, those farmers who prefer to start plowing earlier, or who have larger vineyards than the household can handle alone, sometimes hire labor for the hoeing. Sons who are not needed on their father's land may work for others in the village or may go for several days to work for relatives living in neighboring villages. In either case, they are paid a daily wage of between forty and sixty drachmas (thirty drachmas equal one dollar) and get their board as well. It requires three man-days of labor to hoe one *strema* of vineyard. Hiring labor for this is considered expensive. Farmers with fewer land resources may, in order to avoid the extra expense, ask their wives to do some hoeing. Although such a procedure is frowned on in Vasilika, a farmer considers the practical necessities of his situation as more important than any possible loss of prestige. Moreover, village opinion itself recognizes the force of a man's practical needs, and tempers criticism to the nature of the specific circumstances. This phenomenon is characteristic of Vasilika and will be mentioned again.

The vines continue to need some attention from time to time until the grapes have ripened. Wine-making begins in September with the gathering of the grapes. September itself used to be called *triyitis* (the time of the grape harvest). It is an occasion much enjoyed, since men, women, and children all pick the grapes together, talk and joke as they do so, and eat a little of the produce besides. Four or five people can pick the yield of the two *stremata* in a few hours. The pack animals carry baskets of grapes back to the house. After making certain that there are no leaves among the fruit, the men of the household wash their feet and then trample the grapes. The must collects in shallow basins and is transferred to barrels. A sample of must from each barrel (the usual household's yield is two barrels) is taken to a chemist in town to check whether sugar or alcohol or both may be needed. Payment for this service is made according to the weight of the wine the farmer will treat as a result of the chemist's advice. Besides adding the recommended quantities of sugar and white alcohol to the must, the farmers also add enough resin to make up two percent of the contents of the barrels. Resin is sold by vendors who circulate among the villages in trucks during the wine-making season. The resin gives the wine of the Greek countryside its name, *retsina*, and its characteristic flavor. In classical times the ancient Greeks and later the Romans added resin to the must as a wine preservative. It still has this function, but to the present villagers, as to the ancients, the resinated wine has a pleasing taste and, in Vasilika, is much preferred to nonresinated wines. We once started to serve a bottled Greek nonresinated wine in our village home but we were quickly informed by our village guests that it was poor indeed, and one of our visitors left the table to go home to bring a carafe of his own superior wine. Those to whom drinking a mild form of turpentine seems unpalatable at first can develop, as we discovered, a taste for *retsina* and come to enjoy it very much.

Wheat fields are plowed and sown in the fall, in late October and early November. A farmer can plow his wheat fields with a horse or two pulling a

2: Friedl E-5 (1955-1959) 963 EH1 Greece EH1
Vasilika

Specialization of Labor

233 563 166 463 434 Sheepherding as a specialty is relatively new to the village. Eight of Vasilika's ten shepherds and the members of their households are called *Vlachi* by the villagers. Most of these people come from Agrafa, in Euritania, in the northwestern part of the Greek mainland. Their fathers and grandfathers were shepherds, and the present group in Vasilika is the first generation ever to have settled anywhere with the intention and reasonable hope of staying. They augment the income from their own flocks by caring for those of the farmers as well.

233 563 511 434 464 262 342 From the point of view of the *Vlach* shepherd households headed by men (two are headed by widows), the settlement in Vasilika is a satisfactory change in their circumstances. In the years between 1950 and 1956, they had succeeded in building up their own flocks to the point where the sale of sheep, milk, and wool enabled them to have a small cash income to add to the money their women earned as hired agricultural labor. With a cash income, their diet no longer needed to be restricted largely to bread and cheese. The houses of the shepherds have improved since 1956. By 1961, all the shepherds' families were in houses instead of reed huts, and two of them were living in their own newly built one-room brick houses.

233 563 621 555 87 641 435 Perhaps most important to the shepherds' sense of well-being is that they have been admitted to citizenship in the *kinotis* of Vasilika, and that their children are receiving an education. The adult men had had to teach themselves and their children just enough reading and writing to be able to keep track of their commercial transactions through the year. Indeed, one shepherd, when asked what he thought about when he was out alone with his sheep, replied that he spent most of the time calculating how many sheep and how much milk to sell under the different possible price conditions of the coming season. What pleases the shepherds in Vasilika is that their children will have, as a result of a more formal education, some opportunities to follow a calling other than that of shepherd. In 1961, one of the shepherd's sons had already successfully completed a year at the gymnasium. Some of their daughters have married into the farm families of Vasilika, and even if these farmers are among the less prosperous in the village, such a marriage conveys prestige on the girl and her family in the eyes of the shepherd community.

233 563 571 621 Finally, the shepherds are grateful for the fact that several of them are settled in the same village and that it is possible for them sometimes to herd their flocks together. They are less lonely—they have company (*parea*)—and to have companions to talk to is considered a basic good by all the people of Vasilika.

463 445 In the first chapter, the movement of itinerant traders, vendors, artisans, and professionals into Vasilika was mentioned. The village has no resident carpenters, stonemasons, saddle-makers, barbers, tailors, or doctors; but the very existence of such specialists and the expectation that they will come from time to time, demonstrate an important characteristic of the household economy of

2:Friedl E-5 (1955-1959) EH1 Greece EH1
Vasilika

share of the land at the time of their marriage, the shares remaining for the sons will be too small to enable them to support their future wives and children, the family recognizes the problem and tries to make some adjustment that will prevent the threatened poverty. The villagers are well aware of the dangers of land fragmentation under a system of equal inheritance. The average land holding in Vasilika is already only one-third to one-fourth of what it was at the time the village was settled. Thanks to the introduction of irrigation and improvements in agricultural techniques (see Chapters 2 and 3), both the bulk of yields and the cash value of the crops in the area have increased to the point at which the farmers maintain a higher standard of living on the smaller holdings than their grandfathers did on the more extensive ones. But the process has its limits, and the future possibility of economically useless small holdings is a real hazard for Vasilika's families.

One kind of solution to its problem is for a family to try to train or educate its "surplus" sons for a nonfarming occupation; if possible, one that will send them to the towns and cities as white-collar workers or as professional men. This effort, however, is more than merely a solution to a recognized problem. Status as an urbanite has very high value for the villagers in its own right. As the previous chapter has shown, the families of Vasilika try to import urban ways into the village; their efforts to send their own sons and daughters directly into the towns and cities may now be discussed. For quite apart from the necessities of their situation, the people of Vasilika act as if they assumed that life in towns and cities is superior to life in a small village. This judgment is not based on a belief that there is necessarily greater economic well-being in the towns. On the contrary, the villagers believe it is more difficult to achieve a respectable standard in the larger centers and, indeed, that the plight of the poor is worse in the town than in the village. They say it is harder to have little when one is tempted by so much. But the villagers respect an educated man; education enables a person to pursue occupations which the villagers believe have greater prestige than farming, and the preponderance of these occupations are practiced in towns. Not only white-collar workers but also journalists, lawyers, doctors, writers, gymnasium and university professors congregate in the provincial towns and in Athens (cf. Antonakaki 1955:93). Even if a young man from Vasilika is not fortunate enough to work in one of these favored occupations—even if he is a tailor or a barber or an artisan of another type, or a small merchant—he is believed to acquire some aura of prestige simply by living in the more populous center.

The young girls of Vasilika want to marry into the towns because they are well aware of the greater physical ease and comfort available there and contrast these conditions favorably with the arduous and endless labor they are accustomed to in the village.

Still another incentive for gaining the status of a town dweller is the belief, in Vasilika, that life in town is more full of adventure and less monotonous than life in the village. Besides, the towns and Athens have crowds, and *polis cosmos* (many people) are enjoyed by the villagers for their own sake. A *panijiri* or Easter is considered successful in proportion to the number of people

2. Friedl E-5 (1955-1959) EH1 Greece EH1
Vasilika

the village attracts, and the villagers comment on their satisfaction at seeing some different faces.

A caveat may be in order here, however. No matter how much the villagers like the variety of life in the towns, and no matter how much they dislike the tiring and messy work on the farms, when they actually live in the village and are engaged in the work in the fields and at home, they work hard, steadily, and with a will. The people of Vasilika do not believe work is ennobling in itself; they seem to have no compulsive need to work to achieve self-respect, but they accept the need for hard labor as a means to the end of support for the family. Therefore, the villagers expect the farmer and his household to work hard and for long hours if an agricultural existence is their immediate fate, but do not condemn some farmer if he tries to arrange a different fate for his children. If he is unsuccessful, and all his sons stay on the farm, or if his daughters are married off to farmers, there is no disgrace in that either, as long as he did the best he could. And if a farmer can bequeath a good farm to any of his sons and the son manages the property skillfully, the economic success of the farm brings a measure of prestige, in Vasilika, to father and son alike.

Within the context of these values let us consider how the dowry and inheritance system functions in Vasilika. Sometimes after a farmer marries and has had at least one child, it would appear that he and his wife consider the question of how many more children it would be sensible for them to have. The parents recognize that the more children they have, the harder it will be to provide adequately for the future of each of them. Therefore, regulation of the size of families is accepted in the village as obviously prudent and sensible. The villagers explain that more children survive nowadays as a result of modern medical care, and that this obviates the need to have a large family in the hope that at least two or three of the children will reach maturity. In Vasilika, some prenatal care and confinement in one of the proprietary hospitals in Levadhia is recognized now as the safest kind of maternity care and also has the most prestige (Friedl 1958). Such care immediately increases the cost of childbirth and is a drain on the family's resources. But even those families whose babies are born at home with the aid of a traveling government-trained midwife are expected, as we have seen, to provide better food and finer clothing for their children than earlier generations provided for theirs. The added expense of rearing children has not been counterbalanced by any increase in their economic value on the farms. On the contrary, less labor is regularly needed, as Chapter 2 has shown.

The trend to smaller families seems to have started back in the 1920's. Genealogies show that the parents of the marriageable young adults of the middle and late 1950's had already limited the size of their families to a mode of four children in contrast to their parents who typically had had eight. The overt statements made by married men and women of all ages including the sixty- and seventy-year-old widows indicate that the change is deliberate and coincides with their expressed attitudes. Parents who have more children than they can adequately feed and care for are accused of behaving like animals; they

2:Friedl E-5 (1955-1959) 1963 EH1 Greece EH1
Vasilika

of the dowry. Rents are high and earnings relatively low in cities so that houses are a good investment. However, since building materials must be bought, and contractors paid, in cash, the houses may take many years to build. The young couple may then move into the habitable shell, and the rest of the dwelling will be completed out of the farmer's then current income. This kind of dowry-on-the-installment-plan becomes part of the marriage contract. It is often a source not only of continuing long-term discussions between a farmer and his town son-in-law, but also a source of quarrels—what in Greece are called *fasaries*.

The rate of movement of farmers' daughters into the towns and cities has been accelerating in the last decade, but marriages to urban husbands are not a new phenomenon. Between 1930 and 1950, at least five of Vasilika's women married "into Athens."

This type of marriage, like those discussed above in which both bride and groom are members of farm families, accelerates land sales and exchanges. The network of association which develops between Vasilika's residents and their relatives in Athens and the towns, is, however, perhaps the most important consequence of the urban marriages of village women (Friedl 1959a). In addition to the economic reasons for continuing relationships, there are several customary patterns which increase the frequency of contacts between the two groups. Lonely village mothers are grateful for visits from their married daughters and their grandchildren, and the midsummer season not uncommonly finds city women with their children back in the village visiting their parents, often for as long as a month or two. A return to one's village for Easter, sometimes for most of the Holy Week as well, is a well-known pattern in Greece. *Paniyiri* in one's *patridha* (home village) is another occasion for visiting.

Journeys in the opposite direction also occur with some frequency. Village men and women, when ill, may enter hospitals in a town in which they have sons or daughters, or brothers or sisters. Village men visit their town brothers and bring their children; occasionally a child spends a summer with his town aunt or uncle. Visits to the village or to the town usually last several days. They are made possible by still another congruent pattern of Greek culture. Neither the villagers nor their town relatives seem to have any strong need for personal privacy. Visiting relatives are bedded down on pallets when there are not enough regular beds, and it is not considered either indecent or especially uncomfortable for one or even two families to sleep in the same room. It is through this intervisiting process that so many urban traits of culture are introduced to the villagers and, indeed, that some village patterns are conserved in urban areas.

An additional consequence of the town marriages of village girls is that rural wealth derived from land flows into the cities. This wealth is an addition to what the productivity of land normally contributes to urban centers in the form of food, taxes, and the export of rural produce. A portion of the farmer's profits, through the dowry, is being used, it would seem, directly to support a part of the urban population. When the dowries are invested in housing or in small commercial enterprises, many low-salaried employees, civil service workers,

2: Friedl E-5 (1955-1959) EH1 Greece EH1
Vasilika

476 first to survey his consanguineal kin, his affinals, and his *kumbari*. From among
369 these, he may choose one of his first cousins with whom his son will board
602 while he goes to the gymnasium, one of his sons-in-law who is a civil servant
608 to help with tax problems, one of his *kumbari* to recommend a merchant, and
557 so on. Again, the farmer chooses different individuals from among those potentially helpful to him by virtue of their statuses and need not ask any one person to help him in more than one way. Once more the relationships need not be permanent; if for any reason they prove unsatisfactory, a man shifts to another individual. Moreover, the farmer reciprocates these favors in various ways, for example, by taking his cousin's child for the summer, by offering hospitality to *kumbari* at festival times, or by getting information about village girls from among whom his urban connection may want to arrange a marriage. If a farmer can find no one among his group of consanguineal kin, his affinals, and his *kumbari* who is willing to enter into an agreement with him for these extra-village needs, he turns to his fellow villagers and neighbors and attempts to attach himself to their network of extra-village associations.

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[609] What Vasilika's farmers do not do is attempt to establish new and direct relationships with complete strangers, that is, persons or agencies outside the network of their own or their fellow villagers' extra-village associations.

● 571 In sum, then, outside of the elementary family, a Vasilika farmer expects
602 to establish voluntary relationships with a number of different individuals from
608 each of whom he expects the fulfillment of a limited set of obligations to himself, and toward each of whom he will fulfill an equivalent but usually not identical set of obligations. Each man is the center of a series of varied relationships in which those with whom he associates himself have no necessary connections with each other. He is the hub of a wheel that has no rim.

George Foster has called paired relationships of this kind "dyadic contracts" (Foster, 1961). He believes they will occur in societies in which the number of people to whom a man can have culturally defined obligations is so large that it is not possible for him to fulfill them all. Men and women, therefore, choose from among their many kin, godparents and the like, those with whom they will make dyadic contracts. The people and the situation in which the contract is enforced vary from time to time. Foster suggests that such sets of paired relationships deter the development of factional groups. The idea of the dyadic contract is an extraordinarily useful concept for understanding the relationships I have just described for Vasilika, and Foster's analysis illuminates the consequences of what I have just called a situation in which each man or woman is the hub of a rimless wheel.

In the next chapter, the quality of the human relations characteristic of the elementary family and of the other types of associations of the villagers will be discussed.

2: Friedl E-5 (1955-1959) 963 EH1 Greece EH1
Vasilika

village culture: man must use human means toward human ends, and this is his first obligation not only to himself but to God.

In Vasilika, the same tension—the sense of a contest, of struggle, of agony, of a kind of pushing and pulling—is also a feature of a large number of encounters with other human beings. In earlier discussions I referred to the economic rivalries among families in the village and to the efforts to keep family activities private to the point where a kind of espionage is practiced by all the villagers to uncover secrets. These contests we may now understand as one manifestation of the agonistic quality of many human relationships within the village. But seemingly perpetual battles require an occasional respite; the nervous vitality which they drain must be replenished. In Vasilika, some relationships within the family seem to contribute the respite and the energy to go on fighting the battles, whereas others appear to create the sense that perpetual struggle, principally outside the family, is a part of life. The family both starts the battle and also manufactures and distributes the weapons with which to fight it.

What is the ultimate aim of the battle, if I may continue the metaphor? It would seem that each man and woman seeks for identity, for a concept of self, and given the conditions of Greek village culture and its values, the search is carried on by pitting oneself against another, or against fate. One learns to know oneself primarily by contrast with others; and therefore the maintenance of some difference is a necessity. Contrasts, and the tension contrasts create, become expected and desired. Without change and variation the villagers lose their sense of life. But the need to engage in perpetual struggle is an emotional burden, especially because there must be some who lose in the contests. A man is not completely disgraced in the villagers' view, however, if he is bested in an encounter with another man, provided that he was willing to engage himself in the struggle in the first place and showed skill in his conduct of it. Just as agricultural failure is attributable to uncontrollable forces only if a man did his physical best, so failure in human relations is attributable to some other force only if a man has first made a creditable effort. It would seem that it is not the outcome but the continuing *aghonia* that gives a village man or woman the feeling that he is a functioning human being, that he has an identity, that he is alive. *"Perazmena, ksebazmena,"* "What is past is forgotten," the villagers say, and although they say so mostly in connection with unpleasantness, the saying is equally applicable to victories. For both victory and defeat are shortlived; a new area of battle constantly supersedes the old.

This struggle is not something which is entered into as a new pattern when men and women take on the responsibilities of a family, after a childhood spent without it. On the contrary, Vasilika's culture is one of those in which there is a continuity in the behavior and attitudes expected of children, adolescents, and adults. There are no sharp breaks; from their earliest days the upbringing of children plunges them into the role of agonist, and skills for functioning in this fashion are acquired in all stages of a child's development.

The villagers assume that intelligence and self-control are basic human qualities which differentiate men from animals. The villagers are in many ways

2:Friedl E-5 (1955-1959) 1963 EH1 Greece EH1
Vasilika

eliminate the objective, realistic discomforts of living with somewhat unpredictable human beings, but the cultural expectation does seem to eliminate some of the intensity generated by the conflict.

The total situation does not result in an inability to predict the behavior of others to the point of chaos in human relationships, but rather in an expectation on the part of the villagers of a wide range of alternative actions and responses by others. There is uncertainty within set limits, but there is also an enjoyment of, and a taste for, the unpredictable. In a sense, when the villagers know each other so well that they can predict reactions with some precision, they are bored and look for other diversion.

Conversation and Argument

So far, teasing and deceptive acts have been stressed as elements in the contest of human relations. We may now turn to another type of weapon: conversation and argument. Students of Greek society and culture invariably mention the Greek's love of talk. The villagers of Vasilika are not different in this respect. Again, even infants become accustomed to a stream of conversation whenever others are around them, and they themselves are talked to and are assumed to make responses. When babies cry they are often said to be talking, *"Milai to moro,"* and *milai* is the standard word for talk. If a baby hiccoughs, they say it is talking to someone who is absent, such as a maternal grandmother in another village. By listening to the talk around him, and by participating in it, the young child learns the functions of speech. In the village, children may be told to be quiet when they interrupt adult conversation, but this occurs only when the elders do not want to be interrupted. Children are not silenced on any general principle that they should be seen and not heard.

A child in the village quickly learns that some kinds of conversations communicate information, that others are merely a verbal accompaniment to activities, and still others are a form of recreation and part of the contest in human relations. Inside their homes children hear discussions of plans for the day and speculations about the weather and about neighbors. This kind of talk is a form of fairly direct transfer of thought and information. The child also learns that many ordinary, apparently routine activities are carried on to the accompaniment of a stream of comment and advice and that only a small proportion of what is said genuinely influences the person to whom the advice is given. For example, if neighbors are visiting with a woman who is about to place some loaves of bread in the oven, a discussion ensues as to what design to use for the slits in the top of the loaf, as to whether the bread has risen sufficiently, and as to whether the oven is hot enough. The housewife may have been baking bread every week or so for twenty years, but the discussion could easily give an outsider the impression that she was a novice. Agricultural decisions, such as on just how to place a few corn plants in amongst the rows of cotton, are discussed anew each year. Even at a baptism in Vasilika, the ceremony is punctuated by comments as to whether the baptismal water is too hot or too cold and as to how to wrap the

2: Friedl E-5 (1955-1959) 83 EH1 Greece EH1
Vasilika

dripping baby after his total immersion. Guests call out remarks about the way the baby is being dressed; its bonnet strings, for example, are said to be too tight or too long, and so on.

Such comment and advice on recurrent, apparently routine activities serves simultaneously to express and to reinforce a particular point of view—the point of view that each event, no matter how often similar ones have occurred before, is essentially fresh and unique (Miller 1950:16). In a sense, the villagers impose variation and uncertainty on events which have no intrinsically adventurous elements. What, from the villager's standpoint, is the monotonous regularity of ordinary tasks is relieved by verbal exploration of the range of small variations possible. Even when people are alone they apparently prefer to change the time, or the place, or the order in which they perform recurring activities. For example, a woman who sifts flour and kneads dough for bread varies the time of day at which she starts the process, the part of the household in which she does these jobs (sometimes in the ground-floor room, sometimes in the storehouse, and in different corners of these rooms), and the extent to which she completes the sifting at one sitting. Some of these variations are dictated by external conditions such as weather or the time available from work in the fields; but others appear to be efforts simply to alleviate the felt boredom of routine activities. The feeling of security which many Americans derive from the regular performance of routine tasks seems unknown in Vasilika.

The stream of comment and advice associated with ordinary activities is very similar to the stream of orders and requests directed at children by their elders. Children learn that they are often not chastised for failing to respond immediately to a command such as "*Katse kala*," "Sit nicely," or "Be good." Moreover, they learn that specific commands to run errands or to stop playing in the mud will be repeated several times before a parent gets exasperated, and there will be other times at which the parent or older brother or sister is distracted by something else and will forget the command entirely. The tone of voice of the older person informs the child when an order is meant seriously, but, in the meantime, he responds to or ignores many orders about which his elders have a less firm conviction, and his reaction depends upon his mood of the moment. The elders' words may even include threats that the child will "eat wood," that is, "be beaten" if he does not behave, and a parent may go so far as to threaten to kill a child who misbehaves. But even these threats do not elicit immediate response. (In fact, children are very rarely beaten. Physical coercion consists of an occasional slap on the back of the head, and children may be shoved, or pulled by the ear in one direction or another). It seems, then, that disobedience is not in and of itself considered a sign of disrespect to parents. In the villager's view, a child should listen to what his parents tell him because they are more intelligent, have better judgment, and have the child's welfare at heart. Very young children, the villagers believe, do not have sense enough to know this and so can scarcely be expected to respond without a bit of a push, and older children may be stubborn. Even *pisma* (stubbornness) is grudgingly admired in a child if he exercises it with moderation.

2:Friedl E-5 (1955-1959)1963 EH1 Greece EH1
Vasilika

Children do, of course, run many errands and do respond to many orders given them. The point here is that the process has some of the quality of capriciousness we have seen in other contexts.

The capriciousness of human relationships is also understandable in the context of the meaning of village talk and conversation. The situation is one in which a child, following the example of adults, learns the appropriate verbal statements and responses but understands that much real communication occurs through tones of voice, bodily movements, and an estimate of the particular qualities of the particular event, rather than through words alone.

Talk in Vasilika, which literally aims at inducing direct action by others, also serves as a means of asserting a degree of equality in all human relationships. Just as children listen to, but need not accept, advice from parents, and parents receive comments and advice from their children that they may or may not accept, so people in higher prestige positions feel free to give advice and make suggestions to people in lower positions and vice versa. Social workers who occasionally visit the village have no hesitation in directly suggesting to a village woman that she take off her kerchief or that she have her teeth fixed. Conversely, the villagers do not hesitate to tell the social worker that she ought to eat more because she is too thin. Doctor and patient, waiter and customer, priest and parishioner, government official and taxpayer will, on some occasions, engage in the ritual of advice-giving. This pattern of relations cuts across the respect for expertness, for the skills of the specialist discussed in an earlier chapter. The right to a certain give-and-take underlies all relationships and serves to keep each situation unique and each relationship one of equality on at least some level. In agonistic situations, it is one means of reverting to an acceptance of common humanity.

Conversational skills are directly a part of the contests in two ways. First, skill in oratory and argument gives one an edge in the contests. The aim of the discussion usually is not to arrive at a rationally based conclusion or to exchange information, but to display skill at allusions, verbal quips, and niceties of expression. *Kuvenda* (conversation) provides men and women with an opportunity to boast of their own and their family's achievements and gives men a special opportunity to display their political knowledge and interest and to engage in political argument. Conversation of this kind has some of the quality of an arena in which each man displays himself as an individual and waits for an audience response. People talk at each other rather than with each other.

Second, talk enters into the agonistic relation when people try to elicit information from others by their questions and comments, and the others conceal as much as possible by their answers. If one gives a piece of news to another, and the receiver can say, "*To ematha*," "I have already learned that," the receiver says it with a touch of pride and has scored a small point. The news of a serious accident to a member of one family will be divulged to other related families; unrelated families may pick up the information, but frequently do not pass it on, partially to avoid giving the original family undue prominence. The villagers acquire skill in extracting information by indirect means. One of their

2: Friedl E-5 (1955-1959) EH1 Greece EH1
Vasilika

methods is to ask the same questions in different ways at different times, and an outsider is often struck by the persistence with which such questioning on the same issue is carried on over many months. Not to succeed in gathering a choice bit of knowledge is no disgrace—the villagers keep trying and every man stays on the alert to guard his secrets.

There are some kinds of verbal communication that are outside the realm of agonistic relationships and in a sense provide a respite from them. These are the ritual phrases, which constitute proper responses to frequently recurring common life situations.

Village manners require the use of a wide variety of greetings at meeting and at parting. In addition to these, there are a large number of appropriate set phrases for life crisis situations, large and small. For example, one says *"Kali eleftherya,"* "Good deliverance," to a pregnant woman, "May they live for you" to a parent showing you a picture of his children, "May it pass for you" to an ill person or to any member of his family, "To your health" to a person wearing new clothes, and so on. "Many years" is the wish expressed to everyone on saints' days. This list is far from complete, but illustrates the point that although the phrases are formulaic and are most often used without conscious awareness of their literal meanings, they are apotropaic in feeling. In other words, the villagers have a vague sense that the phrases, which are good wishes, may succeed in warding off evil. Certainly the formulas also serve as an immediate expression of the good intentions of the speaker toward another in a potentially stressful situation.

Transmission of Values

Some of the weapons used in agonistic relationships in the village and some of the processes by which children acquire the necessary skills to use them have been considered. It remains to complete the discussion of the kinds of values and attitudes inculcated in children and to show the relationship of all the foregoing to the question: Who are the actors in the contests of Vasilika, and what are the social alignments which form the structural base of these human relationships in the village?

If, as we have seen, obedience to elders is not a virtue which parents stress to regulate the behavior of children, and if affection is interspersed with ridicule so that children cannot depend completely on the parents' support, by what mechanism do the villagers' children acquire the prevailing standards of behavior? It has already been suggested that the villagers act as if they believed that human beings, by virtue of their humanity, have brains. It may now be added that they also believe that inherent in every child is a sense of integrity which, in English, is best translated as shame. Parents do not feel that they have to implant these traits in their children but expect to bring them to the surface and to put to use qualities which the child already has within himself.[1] Each child is believed to have rudimentary intelligence which will develop into rational

[1] I am indebted to Popie Mohring for this phrasing.

2: Friedl E-5 (1955-1959) EH1 Greece EH1
Vasilika

a glimpse of the stranger. Instead of ignoring the child's discomfort, the mother went over to her saying, in a sarcastic tone, "Why don't you come out and show the lady your beautiful clean dress?" As we reached the little girl, the mother pulled at the child's dress and said, "See, Mrs. Ernestine, how clean she is?" And she said to the child, "Are you afraid to show yourself?" The child squirmed on the window ledge, held her fist to her mouth, and stared at me through these proceedings. She said nothing.

When older children misbehaved, parents sometimes threatened to tell the schoolteacher what they had done, with the implication that they would be both disgraced and punished.

Shame continues as a noticeable attribute of women throughout their lives. But as boys get older, an effort is made to enhance another component of their internal behavior, their love of honor (*filotimo*). A man expresses his masculinity by his love of honor; it is a necessary component of his self-esteem or *amour propre*. In Vasilika, a man gives expression to his *filotimo* by his fulfillment of his obligations to his family and especially to his women, by his ability to participate adequately in the daily give-and-take with other men, and by his knowledge of appropriate behavior toward visitors and guests of higher social position. A particular incident will illustrate: During a conversation with a bank manager in his town office, we were interrupted by a villager who wanted to talk to the manager. The manager told him kindly that he was busy; at a second interruption by the same man, the manager said to the villager, "Please leave us alone; don't you see I have guests here; have you no *filotimo?*" The man left immediately and did not return. The official had appealed to the man's own self-esteem to influence a change in his behavior. Moreover, if he had had to reprimand the man more fully before foreigners, the manager and the culprit would both have lacked *filotimo* as Greeks.

Self-esteem is also maintained in the village by a tendency to attribute failures to some outer conditions rather than to any personal inadequacy. If anything goes wrong, a man is most likely to say he did not have the proper equipment to do the job, or he says, *"Poz na ksero egho?"* "How was I to know?" or it is the fault of the government, or he has been deceived. Man's abilities, the villagers seem to believe, are always limited by the force of circumstances not entirely under his control—he has unexpected illnesses, he has more daughters than sons, rains come when crops need sun, governments establish regulations on matters in which he was not consulted; and since events such as these are part of the human condition, one or another of them is likely to be available for the explanation of any one man's shortcomings. *"O kakomiros,"* "the ill-fated one," the villagers may say of a man even in connection with routine mishaps. It is an epithet used often in the village and represents a compassion which does not derogate from the *filotimo* of the person referred to and counter-balances, to some extent, the frequent ridicule of the behavior of others.

Just as in Vasilika the avoidance of self-blame does not have the connotation of irresponsibility, so self-praise does not have the connotation of boasting. It is, rather, a necessary part of the maintenance of self-esteem. A host praises the food he is serving as he offers it to a guest; he talks of the accomplishments

2:Friedl E-5 (1955-1959)1963 EH1 Greece EH1
Vasilika

of his children; he tells of his exploits in the town; and usually he is the hero of his own tales. And since this must be done without giving too much information away, the stories have some of the vagueness of fantasy. As the examples show, however, self-praise is likely to occur with visitors as a part of the process of establishing a basis for a relationship. It is the relative lack of such opportunity in a small village, where everyone knows everyone else, that accounts for some of the complaints of the villagers about the monotony of village life. As I said at the beginning of the chapter, a desire for chances to contrast oneself with others, to enter into new situations, seems to be a strong impetus to action among the villagers and, in fact, an important source of the enjoyment of life. The warmth and generosity with which strangers are welcomed—the rightly famous Greek hospitality—may perhaps be understood partly in these terms.

The foregoing examples are undramatic in contrast with the violent defense of his *filotimo* required of a man whose daughter or sister has been dishonored. They fail to indicate the startling sacrifices of resources and energies that entire families have made in Greece to give hospitality to strangers or to protect fugitives of one kind or another, or the courage and daring with which a man may commit himself to a hazardous enterprise to express his honor and his sense of manhood. Such expressions of *filotimo* have been reported again and again from various regions of Greece.

The pattern of life in Vasilika, however, permits few opportunities for such dramatic incidents. A hazardous enterprise for our villagers cannot be a dangerous voyage in a strong sea, but must be, for example, a change from cotton to melon cultivation with an awareness of the risk involved. But the lack of extravagant situations should not obscure the underlying current of *amour propre* which characterizes the villagers—whether it be the sense of shame or of honor. For it exists and is always evident in the sensitivity, the tension, which characterizes human relationships and makes so many encounters a possible source of hurt and ill-feeling, as well as a possible source of triumph and satisfaction.

Noncompetitive Social Groupings

It now becomes possible to analyze the social field of the villager's agonistic relationships. Although some degree of competition in human relations is always present, even if only in a mild, bantering form, there are some social groupings in which agonistic relations play a minor part. The most significant of these is the elementary family. The unity of family goals and the dependence of each person on the others in the family for the maintenance of self-esteem limit the extent to which the home can be a battleground, although a child acquires from the behavior and attitudes of his parents, brothers, and sisters toward him the skills with which to battle. The elementary family is not only the most important economic unit in Vasilika, it is also a unit of *filotimo* and *dropi* (honor and shame). Each individual's actions reflect on his parents and only to a slightly lesser extent on his brothers and sisters and therefore contribute to the family's self-esteem. Since, as has been suggested, one expression of individual *filotimo*

2: Fredl E-5 (1955-1959) EH1 Greece EH1
Vasilika

is not to admit one's own shortcomings, so a family will protect its members by overt suppor even when they engage in admittedly deviant behavior. An individual is told within the family circle that he is bringing disgrace on all its members, but heknows equally well that the family will protect him outside from as many of theconsequences of his acts as possible. Families sacrifice much to send offending sons and daughters into other communities or to protect them in other ways. Childen, in turn, speak well of their parents and tell of their accomplishments, even under circumstances in which the facts would not warrant such loyalty. Thecombat unit, for some occasions at least, is therefore the entire elementary family in its relationships with other families, and, indeed, with the rest of the world.

Conguent with this state of affairs is the fact that when the battle is not between families, the lines of antagonism are not drawn between age grades or sexes. The battle is not between the old and the young, or between men and women. It israther old against other old, young against other young, men against other men, and women against other women.

Let us consider age groupings first. These are seen by the villagers roughly as pre-schoo children; school children up to twelve years old, at which time they have finishec the elementary grades; adolescents, who are considered young until they marry; narried adults; and finally elders, marked by the fact that their children are maried. The divisions are not clearly defined and there is much overlapping, butto a certain extent each younger group treats the next older category of people wih at least some of the deference with which all treat the elders; and each older goup treats the next younger with some of the peremptoriness with which the elders are entitled to treat all others. Since the patterns of deference toward oldermen and the reciprocal nondeference are the standards for behavior among peope of different social position, they shall be described here. Older men are always seated quickly and are not left standing under any circumstances. In the winte their seat is directly opposite the fireplace, while the women and children sit t right angles to the men. Older men are given the best chair the establishmen affords; they are permitted to lean against the stalls in the front of the church vhile others usually may not do so. Young men do not smoke in front of ther fathers; there is an avoidance of ribald conversation between the age groups. Older men in the villag e are addressed by courtesy titles such as *barba* (uncle) or, f considerably older than the speaker, as *papuli* (grandfather); and older men ae always served first if there are no visitors present. Within the family, sons nd daughters kiss the hands of their parents when they return after an absence. All children do this for respected elders who visit the village, while a large majority of the villagers on formal occasions greet the village priest in this fashion.

Elder in their relations with younger people address them by their given names and hve the privilege of ordering them to run errands or to perform all kinds of small services. The tone in which older people order the younger is loud, often peremptory, and frequently is an exhortation to hurry. *"Gligbora!, gligbora!,"* "Fast!" said in a tone of command and dismissal, is perhaps the most telling xpression of a superordinate person's relation to a subordinate. The

2:Friedl E-5 (1955-1959)1963 EH1 Greece EH1
Vasilika

reply is commonly *"Amesos!"* "Immediately!" or *"Eftasa!"* "I have arrived already!" These answers are forms only; younger children often set out at a run; others proceed at whatever pace pleases them at the moment. But the significance of these phrases for us is that *"glighora"* is never used by a younger person to an older one.

These expressions of deference, on the one hand, and of imperiousness, on the other, are outward signs of noncompeting relationships, because each age group and, by extension, each social status has rights, duties, and obligations, with one set of these shading gradually into the other with sufficient separation so that a complementary rather than a competing relationship predominates. Preschool children are expected to learn what elders in all categories teach them and otherwise have few responsibilities. School children, both boys and girls, take on the burdens of life, because their success in school is a matter of vital concern to themselves and their families. During school holidays school children from ages seven to twelve are expected to help with farm work. When they have finished elementary school the children consider themselves adult (they said so in a set of essays we asked them to write on what they wanted to do when they were grown) and expect to contribute to the welfare of their families, either by taking on more and more responsibilities on the farm, or by apprenticeships to trades. This is the period in which comradeship is most possible. Each boy tends to have one other boy as a friend and companion. They visit festivals together, go to the coffeehouse, and play cards together. Girls have less opportunity for free movement and are more likely to sit and work with their age companions in neighborhood work groups. Whatever work these older boys and girls do on the farm is supervised by their elders, and the supervision is accepted. Nevertheless, as explained already, each person has the right to contribute his suggestions and advice, and although a father or older man has the right to make the final decision, he rarely chooses one that will anger his younger assistants.

Here again, the young people work in a complementary relation with other members of the family; their goals are the same as those of their elders—to do well so that a good marriage can eventually be arranged—and the various means by which to achieve these goals are not in dispute. In spite of the rapid and accelerating technological and material changes in the village since the end of World War I, these changes have not led to conflicts between the generations. As earlier chapters have indicated, old people are basically no less "progressive" than their juniors; young and old continue to agree on the goals and on the means to achieve them as they change, and each has his part to play in the achievement of the approved ends. The grandparent generation joins with the rest.

Once the young people have married, they either continue as farmers in the household of their parents and gradually take over more of the supervision of the work, or work separately as a new elementary family. Therefore, to return to our original remark, the agonistic quality is not characteristic of relations between the generations.

The kind of competition we have been describing as agonistic does not prevail between the sexes in Vasilika. Men and women are considered far too different from each other for that.

2:Friedl E-5 (1955-1959)963 EH1 Greece EH1
Vasilika

wife must overcome overt cultural attitudes of deference and covert attitudes of sexual mistrust as well as what are undoubtedly unconscious conflicts about sexuality.

If there is tension between men and women in Vasilika, why is it possible to say that agonistic relationships do not exist between them? It is because the cultural differentiation and separation of the sexes makes them unequal and therefore not in a position for the direct, overt competition of which agonistic relations consist. The maintenance of this differentiation in the qualities and characteristics of women acts as a foil for the men—once again the contrast gives meaning to the self. For women, also, the contrast serves as a means of self-identification.

If age and sex are not the lines along which agonistic relations occur in Vasilika, then what is the structure of these relationships? Essentially, agonistic relations occur among those who, from the standpoint of village culture, are both separate and equal, and among men of the same age categories and women of the same age categories who are not members of the same elementary family and are in the same or adjacent social positions. This includes brothers in their relationships with each other and sisters in theirs, once these have married and have elementary families of their own. I have already suggested that brothers are rivals, and sisters also compete for the greater success of their husbands and children. Within the village, people who are not related to each other compete also, as do the people of Vasilika with the inhabitants of neighboring villages.

It is now possible to understand why, from the villagers' point of view, their cooperative arrangements with each other and with their urban connections tend to be impermanent (see the end of Chapter 4). Each request for help and each response to the request becomes part of the competitive struggle. The value of what is given and what is received must be judged at each encounter, and the potentialities for imbalance are always present and are frequently realized.

The alignments of kin and non-kin which lead outside the village and the quality of human relationships, both among the people of Vasilika and with those outside the village, have bearing on the nature of the village as a solidary community. This matter is the subject of the last chapter.

2: Friedl E-5 (1955-1959) EH1 Greece EH1
Vasilika

621 631 tional activities, although ultimately controlled in Athens, function through different organizational channels. The unity that might be achieved by overlapping personnel in a village as small as Vasilika is not, in fact, achieved because each of the formal divisions has its own leadership. Some degree of concurrence exists, however, as a result of the tendency for the leaders in each of these spheres, except the governmental, to remain relatively permanent. The priest has been the religious leader of the community for a generation, the former secretary of the council had been in office for twenty years, the school teacher has been there [208] for ten years, and so on. Nevertheless, officials who want to persuade Vasilika's population to some new course of action know that they cannot succeed by persuading the formal leaders only, or even the influential older men only, but must convince each head of a family, as well, if they are to get widespread compliance.

621 476 571 It would seem as though the formal organization of the village, and the family activities which so often lead out of the village and separate the interests of each family from those of others in the settlement, prevent the life-long daily associations of the men of the village from producing a driving force for enthusiastic joint action for village-wide goals. Nor does the system of voluntary, impermanent dyadic contracts between individuals produce any large groups with a sense of solidarity. As the foregoing has shown, then, there are activities which focus the attention of all the villagers but there is little active village-wide cooperation for village enterprises.

621 186 Yet this situation seems to conflict with the professed attitude of Vasilika's inhabitants toward their village and region. The villagers speak of Vasilika in the way Greeks from other villages speak of their home communities. A man or woman's *patridha*, that is, his village of origin in this context (*patridha* may mean Greece as one's nation of origin in contrast with other nations), is always recommended as a place to visit. People frequently mentioned certain qualities of their home villages which were worthy of praise. The air and the water, they would say, are clean, in the sense of pure and sweet, and these characteristics, they thought, made the village a healthy place, and, by extension, potentially therapeutic for anyone. The people of one's own [609] village were *endopyi* (home folks) in contrast to *kseni* (strangers), and the term *kseni* was used equally to refer to a man from Parori two miles away, and to us from the United States thousands of miles distant.

186 609 123 685 621 *Kseni*, people not living in Vasilika, were described as thieves and as inhospitable. We were consistently told to lock our automobile in other villages, and also consistently told that it was not necessary to do so in Vasilika. Indeed, both with respect to other villages and within Vasilika itself, a distrust of others was most frequently expressed by saying that the villagers in question were thieves, and it was an accusation not meant lightly. On two occasions before we understood the situation, when we mislaid a pair of scissors and some clothespins, we asked the family with which we lived whether any one of them had seen the lost items. The family construed the question as an accusation that they had stolen the items from us, and it took several hours of reassuring conversation 000 to convince them that we had meant nothing of the kind. Evidence suggests that

3:Friedl E-5 (1955-1956) 1959 EH1 Greece EH1
Vasilika

121
369

lead to a peasant's becoming a "broker" tend to produce a conflict with his kinship obligations (Wolf 1955:57).

114
369
602

The better part of a year's field study in a small Greek village has made clear to me the great usefulness of Redfield's and Wolf's conceptions. However, I shall try to show that in Greece the role of kinship ties as a mechanism for maintaining urban-rural connections is extensive and permeating. Nor does a change in social status from poorer to wealthier Greek peasant, or to any other more prestige-giving position, result in a rupture of kinship ties and obligations.

It is therefore the purpose of this paper to point up the peculiar significance of kinship in "the web of group relations" between town and country in Greece, and to show the process by which, in this region at least, it comes about that the elite are likely to be one's own relatives.

369
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To begin with, considerable social mobility exists in Greece (Antonakaki 1955:108–111), but this mobility does not come at the expense of kinship ties. The family remains a strongly functioning unit in spite of the fact that its members may occupy different social positions and may live in many different communities—in villages, towns, and cities (McNeill 1957:16–17). Therefore, it is often the upwardly mobile members of his own family who link the villager to the national culture and the national social structure of Greece. As a result, not only are cultural and social changes expected in the village, but continuing urban influence is an integral part of village life. The mediators, the "brokers," in Greece can be understood best not only as individuals who are part of a distinct social class in specific economic and political relationship to the rural peasantry, but also—and perhaps more importantly—as links in a chain of relations within a family whose members may be distributed through the various levels of Greek social structure. Such a chain of relations has further ramifications. The network of associations established by the villager's kin in the towns and cities helps to increase the possibility that his business even with non-kin mediators will be conducted on a personal basis. Greeks find particularly abhorrent any relationship which is totally impersonal and functionally specific. The tax collector who comes to the village from an office in a provincial town may not be your son, but he may work in the same office with your son. And if he does not, he may work with the son of another family in your village. From the Greek point of view, a connection through one's own kin is best, but failing that, a connection through a relative of another village family is decidedly better than no connection at all.

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369
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433

Let us see how this system operates as a medium of cultural transmission. The village of Vasilika in Boeotia, on the mainland of Greece, has many characteristics of Wolf's open peasant community. The vast preponderance of the crops grown is sold for cash; the farmers, as I prefer to call them, depend upon credit to finance not only the crop but also the purchase of diesel-powered irrigation pumps, tractors, chemical fertilizers, and the like. There is considerable wealth display and rivalry for social position among the village families, which is another of Wolf's criteria. However, Vasilika is an open community in

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3:Friedl E-5 (1955-1956) 1959 EH1 Greece EH1
Vasilika

have one daughter married to a tailor in a nearby town, and perhaps another daughter married to a farmer in another village. His own younger brother and one or two of his wife's brothers may be Athenians in white-collar occupations or in one of the professions.

I do not suggest that such a distribution of kin is in itself necessarily significant for understanding urban-rural relations. If the village children who had achieved higher social status in the towns and cities felt that the maintenance of their new status demanded a repudiation of their village-bound relatives, they might sever all connections with the villages as quickly as possible. Or, if the demands made upon upwardly mobile members of the family by those still in the villages were too great, it might also be necessary for village connections to be broken. If these conditions existed, the main line of connection between the villages and the national institutions, and thereby with urban influences, would have to be restricted to contacts with a separate cultural elite (priests, teachers) or with functionally specific economic and political mediators.

This is emphatically not the case in Greece. A farmer and his wife, his adult sons and daughters, and, through the dowry system, his sons-in-law, all have some rights over the farmer's real property. In addition, each member of this group is entitled to benefit from whatever influence or good-will any one or more of the members may have acquired in the village or in the towns. All important decisions concerning any member of this group or any of their children are therefore made jointly and after considerable face-to-face discussion. Dowry arrangements, sales and exchanges of land, house-building, the education of the children, possible sources of employment in the towns: these and similar matters are settled only through long group conferences.

These conferences are made possible by four mutually reinforcing patterns of Greek culture, in spite of the geographical scatter of the individuals concerned. First, Greeks expect that major decisions will not be arrived at in a hurry, but may—and frequently do—take as much as a year or two of discussion. Second, Greeks consider visiting between country and city kin a highly favored form of recreation for both parties. Third, Greeks do not expect and do not value personal privacy. And fourth, the attitudes of the upwardly mobile urban kin and of the remaining rural kin to each other are conducive to continuing interaction.

The first of these patterns, the habit of long-continued discussion of a problem, is a recognized pattern that goes back to the *Iliad*. The span of time over which discussions continue is augmented by the fact that even when a decision is arrived at, it is not considered final and irrevocable. For example, a dowry contract may call for the transfer of a parcel of land from the bride's father to the bride herself. Two years later, however, the girl's husband may decide that he would prefer his wife to have the money value of the land which would then enable her to buy some town real estate from which the new family could derive more income. This is considered a proper subject for discussion by the bride's father and his brothers as well as by the groom. It might result in the

3:Friedl E-5 (1955-1956) 1959 EH1 Greece EH1
Vasilika

sale of what is still considered family land—a project which is never undertaken lightly. In a sense, therefore, a case of this kind represents a situation in which the dowry contract is renegotiated two years after the marriage.

The pattern of visiting in Greece has certain regularities. The town-dwellers are apt to go back to their home villages or to those of their wives at least twice a year, at Easter and at the patron saint's day celebration of the village. They also go back frequently for baptisms, weddings, and funerals, and sometimes for the celebration of the name-day of a brother or a father. A man and his family often spend a summer vacation in his village or his wife's. "He has gone back to his village" is a remark made frequently about a vacationing Athenian, and it is regarded as self-explanatory. Townswomen sometimes come to visit the village, bringing their young children with them. This is especially common during the busy agricultural seasons when the grandmother can act as baby-sitter and the young mother can once again help in the fields. In the reverse direction, young unmarried nieces and nephews may spend extended periods visiting their urban aunts and uncles. A village farmer often takes a young son to visit a city relative. A village girl may spend several months, or even years, with a town relative, while she learns to sew or to work as a hairdresser. A town godparent may invite a village godchild to stay at his home for a month or two. Village mothers occasionally go on short visits to their town daughters, although this last is considerably rarer than visiting in the other direction.

All these visits include at least overnight stays, and may last for weeks or longer. They are made possible partly by improved road systems and bus and train services, which, in a country as small as Greece, permit travel at reasonable cost. More important, however, is the Greek lack of interest in privacy. In fact, the notion of privacy cannot be expressed by any Greek word in common use. This lack of concern is reflected in the sleeping arrangements which prevail both in the villages and among the less sophisticated in the towns, including Athens. It is taken for granted that parents and grown children of both sexes may sleep in the same room, and that, if there are not enough beds —and there rarely are—pallets strewn on the floor provide a perfectly adequate substitute. A Greek household is disgraced if there are insufficient pallets and bed-linen available to sleep at least a half-dozen extra people. The entertainment of one's kin is therefore not limited by the number of rooms in a house or apartment, nor by the fact that a household may be too poor to have a large number of bedsteads. Moreover, crowded sleeping arrangements are not considered a hardship by either the urban relative visiting the village or by the villager visiting the city or town.

Continuing relations between urban and country kin are also facilitated by the fact that, in Boeotia, minimum literacy at the least is almost universal among the male villagers, so that arrangements for visits may be made by correspondence. They are also made by word of mouth, since traveling villagers are willing to carry messages.

Finally, the kinship element in urban-rural relations tends to lessen the

6: McNeill H-5 (1947, 1956) 1957
EH1 Greece EH1

[Town Life]

Greece, far more so than in the United States, so that a cousin or uncle who has set himself up in town will expect to help his relatives to find a footing in town when they attempt to make the escape from the land, and will also expect to be received back into the family if dire necessity should ever compel him to abandon his town career. Family ties of this sort provide a bond between town and country, extending to the second or even the third generation.

The psychological relationship between town and country is, however, subtle and complex. A peasant regards a man who has no land as something less than a full man; at the same time, most peasants envy what they feel to be the easier, richer and more stimulating life led by townsfolk, and especially by Athenians. Town dwellers, characteristically, regard themselves as far more intelligent, better informed and more civilized than the peasants. Yet elements of peasant outlook still survive among them, particularly the burning desire to own a house and a bit of land on which to plant a grape arbor and raise flowers or a few vegetables.

In town a man's most important relations are with outsiders, while in the village, relations within the family and a circle of relatives dominate daily life. In town, people must buy and sell every day, and the market relationship is shot through with antagonism, since it appears that in any immediate situation one party's gain is the other's loss. Prolonged bargaining – typical of any purchase, even of vegetables in the street – expresses this attitude; and the chicanery and high markups generally characteristic of Greek business are a consequence of the same spirit which sees in any outsider a legitimate victim, to be fleeced if possible. In village life, where market relations are merely occasional, mutual help and cooperation within the family circle provide the matrix of daily living. To be sure, outside the family circle, Greek peasants can be just as ruthless as

6: McNeill H-5 (1947, 1956) 1957
EH1 Greece EH1

[Town Life]

Greek townspeople; the difference is that townsmen must deal constantly with outsiders, whereas the peasants do so only occasionally.

This contrast lends a profoundly different timbre to town as against village life. In the countryside, a foreigner is treated as an honored family guest, and is often hard put to it to avoid abusing the hospitality of people who can ill afford to be generous. In towns, also, a foreigner is courteously received, but he will be cheated in small ways all the time. Prices tend to double when he appears on the scene, and if his tips, for services real or imaginary, are not far above the ordinary Greek level, he will be made to feel stingy.

Another marked characteristic of Greek town life is the sharpness of the line drawn between the manual and non-manual occupations. A secondary school education is the open sesame to a white-collar job, and a man who has achieved that level of education will not dirty his hands if he can help it. Otherwise he would seem to surrender the status so hard-won by his years in school. One consequence of this attitude is that skilled workmen and technicians are sometimes hard to find. Anyone in a position to afford an education will try for an academic course, preparing him for the white-collar class; a technical education which could only perpetuate a close connection with machinery and manual labor simply does not appeal to an ambitious boy. Even engineers are very prone to prefer a desk job to work in the field; and in the field they not infrequently dress in city clothes and supervise from a distance, where mud and other unpleasantnesses can be avoided. There are signs that these attitudes are weakening in the younger generation, but they are still very strong.

The disdain for manual labor is perhaps part of a more general social scheme of values which puts the rentier at or near the top of the social pyramid. To own land or buildings that will

7:Friedl E-5 (1955-1956)1958
EH1 Greece EH1
Boeotia

which relatives can sleep. Even so, however, since private rooms are apparently unknown, there are always other patients to talk to.

The family has especially important social and psychological functions in Greece. Therefore, the presence day and night of family members in the hospital fulfills the latent function of emotional support. Such support is essential for Greek patients, because they feel useless and unwanted whenever an illness prevents them from fulfilling their customary roles in the household. When the family members can also care for a patient in the hospitals much as they can at home (e.g., bring and cook food for him and, if necessary, even feed him) his sense of isolation and strangeness is further lessened.

A characteristic attitude of the Greek villager is a suspicion of other people's motives and actions.[9] He believes that people are not trustworthy and are more likely to cheat one than not. The opportunity for constant family conferences to check on the doctor's treatment of one's illness is considered a necessity. Once again, the presence of at least one relative at all times during a hospital stay assures the patient that he has someone nearby watching out for his interests and keeping an eye on the possible chicaneries of the doctors and nurses. A physician we interviewed mentioned as one of the reasons for permitting a relative to stay with a woman throughout an entire confinement, the fact that the visitor could then act as a witness. She would be able to testify to the new mother and to the other members of the family that the doctor had done his job properly. The doctor himself did not seem to feel that such a point of view reflected in any way on his integrity, but simply took it for granted.

Pros and Cons of Hospitalization

What, then, are considered the special advantages of hospital care which impel the Greek villagers to incur the great expense and inconvenience of hospitalization? There is, of course, recognition of the fact that the doctor is almost continually on call in the hospital and the added sense of security this brings. For childbirth, there is no question but that the villagers believe that the doctor will do a better job. He knows more than the midwife and professional knowledge and skill is highly valued. But, I believe, what is of commensurate importance is the latent function hospitalization fulfills in the perpetual rivalry for prestige among village families. Hospital care is believed to be the sophisticated, urban way of caring for serious illness and childbirth. Hospitalization therefore can enhance family prestige. It is not uncommon for one or two sons of a village family to be educated sufficiently to obtain a white-collar job in a provincial town, in Athens, or even to be educated for and to practice one of the professions. The village girls, whose fathers can provide large enough dowries, marry a city or a town man whenever they can and so acquire husbands who are not village farmers. Since, in Greece, the family continues to act as a unit for some purposes even though its members are scattered over the city and several towns and villages, the

9. Harry L. Levy, "Property Distribution by Lot in Present-Day Greece," *Transactions of the American Philological Association*, 87, 45-46 (1956).

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7:Friedl E-5 (1955-1956)1958
EH1 Greece EH1
Boeotia

along three of the walls of the room. On each of the beds, fitted with her own bed linens in the typically varied colors of the Greek village, lies a woman patient.[8] Two are older women wearing their brown kerchiefs and dressed in their own pink flannel nightgowns. The third is a young woman without a kerchief, but lying on the bed fully dressed. It is not possible to move beyond the door because the entire center floor space is covered with a blanket, around the edges of which five relatives of one of the patients are sitting, just finishing a meal which they have been eating picnic-style. The remnants of bread, wine, and cheese are quickly gathered up as the relatives make way for the new visitors and apologize for taking up so much space. The husband of the young woman is warming some macaroni over a small kerosene burner on a tiny table near her bed. When the food is warm enough he serves it to his wife. The daughter and the husband of the third patient are standing near her bed watching the goings-on. The daughter coughs violently. It is midwinter, and she has a cold aggravated by sleeping on a pallet on the floor of her mother's hospital room. A nurse comes in to leave an ice-bag. The daughter helps her mother to adjust it.

If we were in a maternity hospital, the scene would be much the same, except that several infants would be sleeping in wooden cradles in the rooms with their mothers. If cradles had not been brought from home, the infants would be lying in the beds with their mothers. A female relative of the mother will have been present during the birth of the baby. She will have held the mother's hand, sponged her off during the worst of the pains (no anaesthetic is used), and will have comforted her with soothing words.

These hospital scenes and the patterns of hospital care they represent suggest a remarkable similarity between the treatment of illness at home and its treatment in a hospital. The same values and attitudes of Greek culture are demonstrated in both situations, and their reinforcement in a time of stress is not impeded by hospitalization.

Influence of Greek Culture

Greek villagers take great pride in showing-off household possessions. Bed-linens and coverings are of special importance, because they are a part of the dowry which the woman of the household provided at marriage, and she probably wove them herself. Sleeping on bedclothes from home, therefore, not only lessens the unfamiliarity of the hospital surroundings, but also may give the patient and his family a chance to show off the handiwork of the women.

Let us now turn to the crowded conditions of the hospital room. Human companionship is believed by the Greek villagers to be an absolute good. Solitude is considered very unpleasant and is avoided even when people are perfectly well. When someone is in the vulnerable state of illness, it is especially important that he not be left alone. In the hospitals the members of the patient's family take turns staying with him, and neighbors who happen to be in town come and visit. Some of the hospitals, to be sure, provide a special room in

8. A DDT campaign after the Second World War successfully eliminated vermin from the Greek countryside. There is, therefore, little danger that the bedding from home will bring vermin into the hospital.

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wishers. People are formed into groups and visit every house where the table is set in the center of the main room with different drinks, colored eggs and good food. The groups crack /p. 35 skipped in original numbering/ /36/ an egg and wish the hostess saying, "Christ is risen", and the house owner answers, "Truly he is risen".

Children run through the streets dressed in their new clothes and carry colored eggs and candies. These are the days when the houses are open to every one. The recreation that these three days offer to these people is far greater than all the rest of the holidays of the year. For the Orthodox church the birth of Christ does not have so much importance as the resurrection of Christ which shows the Athanasia of the spirit.

At this time of the year everything takes life in nature, too. The almond trees, the cherry trees, the pear trees are in blossom. The fields are green and nature takes the appearance of living again. All these combined leave an unresistable influence upon every person. Through such recreation which is a part of their religion, the people forgive each other and old hatreds give way to renewed friendship and forgiveness. It is surprising to note how much influence these holidays have in the lives of the people that live together. The spirit of hospitality, the spirit of giving to those that do not have, the spirit of taking active part in village movements and the blind obedience to the orders of the higher rank, are a result of these traditionally influenced holidays that are represented by different Saints. Recreation is thus closely associated with the /37/religious holidays.

Play of Children. Whether at school or outside of school the children do not have organized recreation. At the school the weekly exercises which are more or less military are given by the teacher. The children have two recess periods of ten minutes each from 8-12. At these periods they devise their own play. At home the child has no time for play. He or she will graze the oxen or weed the garden and fields, sweep the yard and help in housework. While very young the children are taught to work and

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Local Holidays. The Greek Orthodox Church has more saint days than the calendar of the year could take care of. The church calendar used to provide more than half of the days of the year as observable holidays which naturally provided more leisure time for the people. More leisure time meant more churches, more spending and more monasteries. With the advance of the materialistic civilization these holidays have been greatly reduced, but still there are 94 church holidays for the farmer to observe besides Sundays and the national holidays. These holidays provide ample leisure time /97/ for the farmers to drink and dance. The village musicians get out on the village square and call out those that celebrate their name days. One by one the big circle is formed in the village square. If the Greek Orthodox Church has nothing to serve to the people by building up their religious beliefs, it has enough holidays to relieve the people from life's struggle. Megali Vrisi celebrates St. Nicholas day as its village holiday. This is the day when every corner of every house is scrubbed and cleaned. The village yards are well cleaned. The church committee prepares a special program featuring certain events. Prizes are given to the best wrestlers and to the best dancers. These events draw a large crowd from the neighboring villages. On this special day the livestock of the church is sold in auction. People donate to the church either poultry, calves, sheep, lambs, or goats for the dreams they dreamed about the saint of the church or the help they received from the church when they prayed. These can be considered as sacrifices which people make to the church. The church committee sells the livestock on this occasion. This custom is very similar to that of the primitive peoples of worshiping their gods by sacrifices.

/98/ The holiday has the following effects on the peoples:

1. Gives them a chance to clean up their houses.
2. Makes them hospitable for they have to take care of the visitors.
3. The day they forgive each other and forget the old grievances.

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4. The spirit of benevolence reaches its zenith. Donations to the church and to the poor.
5. Exchange of ideas with other villagers and thus benefit from each other's experience.
6. It is a day when everybody feels alike with no class distinction.

How local services are paid. There are three coffee houses in the village and they all work on a credit system to be collected in the summer. During the harvest season it is surprising to find more outside people with sacks and scales who come around to collect the debts than farmers.

/99/ The horseshoer, the herdsman, the barber, the priest, the school-committee, the tailor, the local hospital committee, the coffee house men, the local grocery merchant, the town merchants, the blacksmith, the tin man, the carpenter, the doctor, the drug man, the mid-wife, the guard of the fields, the vegetable man, the wagon builder, the cheese man and the tax collector. Usually at the harvest season the coffee houses are filled with collectors. They get information from each other to the quality of wheat collected from different farmers. Most of the agreements are based on an amount of wheat and not on money as a basis. For example, the barber for hair cutting and shaving gets 12 okes of wheat (33.60 lbs) for one year. The herdsman charges 3 okes of wheat per head for the year. The doctor gets 10 okes of wheat per family for the year. It is surprising here to find how much of the business transaction are carried out on commodity bases rather than with money.

Cast of Personalities. In the social interaction which takes place in a community, certain personalities emerge which develop into the community's cast of actors. These are the people who provide the /100/ foci of attention, about whom gossip circulates more than others, and who give to the community its really human qualities. Among these characters are both the heroes and the villains. They are outstanding, however, not so much because

is smell which makes the cravings of a pregnant woman not to be denied. A neighbour automatically puts aside a bit of her cooking to send to the pregnant woman next door; and in a grocery store, a customer often offers a "smell" of the olives she has bought to a pregnant customer.

Orderliness is a highly valued quality. Love songs mention the orderly hair, the orderly teeth. The most recent book on child care lays great stress on avoiding the disordering of a child's teeth and facial contours, giving several sketches and photographs of wrong ways of laying the child in bed or postures in sitting at a school desk which might lead to crookedness, and detailed descriptions of specific distortions and their causes. In houses which contain only one room, areas of work and living are carefully specified and maintained through scrupulous order. The Greek equivalent of "set to rights" or "all right" or "under control" is "in order".

The covering of the *philotimo* and the covering of the naked fact find their counterpart, if not their basis, in the body. The body is never naked or, perhaps, only when absolutely necessary. Mothers often arrange to bathe and change the baby without undressing it all at once. The new pediatric practices and the new books on child care demand immersion, but it is all a matter of hygiene; no joy in the naked baby is mentioned anywhere. Conversely, dress, and particularly festive dress, "dress of splendour" and ornamentation, are of great importance, and in fact, are essential to complete the body. When beautiful girls are described, their clothing and their jewellery are given at least as much place as their bodily charms, and are not treated separately; and when a brave youth, a *pallicari*, is mentioned, his trappings are part of the picture. Jewellery and brilliant clothes, woven with gold and silver thread, figure largely in the lullabies, as well as in the love songs and wedding songs. And the lower world which holds no joy is a place where there are no ornamental trappings. The naked body, like the naked word, is stark and grim and incomplete.

The body and the self, the Greek person, delimit, pattern and give shape to relationships and experience. All relationships start with the body and continue along lines of physiological relatedness. They are extended along lines of concrete personal contact. Greeks travel, but mainly along a chain of personal relationships; they go to see a friend of a relative of a friend, and the end, however distant, is concretely linked through persons with the original person. Progress is amelioration of the concretely experienced, or the benefit of immediate relatives or friends or linked persons. The new can be introduced, not for the benefit of mankind or even the Greeks, but for the benefit of people along related lines, and better still, it can be introduced by a known and respected intermediary.

Figures on a chart mean very little to Greeks, and when they refer to people, may even be offensive. Foundations, such as the Near

East Foundation, which have recognized this, have been successful in their relations with Greeks and in the introduction of desirable changes. They realized that they had to use not impersonal scientists but people who were predominantly leaders, with scientific knowledge, people who were willing to go and live in the villages, and make the acquaintance of the peasants over coffee in coffee houses. And the villagers fell in with the proposals for new hygienic methods and child care and artificial insemination because they had respect for and faith in the man who made the proposals. And where schemes introduced in the name of self-interest did not succeed, those introduced in the name of the respected leader did. "For your sake" is a common sanction. The continuous presence of the leader is not, however, necessary once the personal loyalty is there. In recent years, foreign experts have made the mistake of operating mainly from Athens, living in hotels catering to foreigners, of moving in foreign circles, and making no personal contact with the Greeks, thus creating difficulties for themselves and raising obstacles to the effectiveness of their missions. Greek families receiving CARE parcels impersonally, make great efforts to attach a person to the name of the sender; they often write very personal letters, trying to send photographs of themselves, "so that you can see us". In Greece there are no political bosses, since a man's vote is too personal, too much bound by personal loyalty, to be swayed by self-interest. On the other hand, we do find demagogues, who by sheer oratory and force of personality can inspire loyalty to themselves, and thereby, to their ideas. If there are irregularities at the polls, they come about not through the selling of one's vote, but through an attempt to vote several times in an impassioned effort to ensure the election of the chosen candidate.

Greek ethical conduct is personal also. A plea in the name of humanity or of kindness is meaningless to most Greeks; and only recently, in Athens, which has been affected by foreign ideas, did a plea in the name of the suffering peasants find true response. An organization called Friends of the Village was formed, and the aid given is by specific persons to specific people or families, in terms of a personal relationship. A peasant woman, writing to such a "Friend" in Athens, accepts the gift with ease and gratitude saying: "You are now my sister, and your family is my family."

Americans, who excel in impersonal kindness, are always surprised to see their human, warm, generous Greek friends remain unmoved and unresponsive in the face of suffering strangers. Greeks, on the other hand, are surprised to see their kind American friends giving according to figures on a piece of paper, according to what they can afford. In giving, Greeks deprive themselves of the very necessities of life, impoverish and even bankrupt themselves; but they recognize their responsibility to give only where personal relations are involved.

This is also true where truthfulness, honesty, loyalty and obedience

577 are concerned. Greek parents are agreed that the principal thing to
867 teach their children is to be honest and to tell the truth; but this, of course, means to be honest in their dealings with their parents and other relatives and all the friends of these, and with people who value them and trust them as persons. Honesty in abstraction is not a virtue, and may even be branded as foolishness. Loyalty also is never to
577 something abstract, like the government, which is equated with
671 impersonal law. Loyalty is to the Greek nation, to Greece, the mother
[619] of the people, to personified freedom, but not to "the Greeks" who are unknown. Profiteering and dealings on the black market were not considered bad, because they circumvented only impersonal law and showed disloyalty only to the government and to the unknown Greeks; actually they were good in terms of the family, to whom an individual owes his loyalty.

577 Responsibility is not social responsibility but family responsibility,
602 or it might be extended to friends and to the village. With loyalty
[661] evoked only in personal relations, it follows that Greeks cannot be impartial in awarding jobs or distributing goods. To take care of one's own first, irrespective of merit or of an order of priority, is one's duty; it means fulfilling one's role. Yet impartiality, just because it is so difficult to maintain in the face of strong forces and temptations to "bend", and devotion to an abstract ideal of honesty, just because it is saintly, are highly admired in Greece—though perhaps not by the immediate relatives of the impartial man. Such people inspire what amounts to worship.

577 Co-operation in this framework is actually mutual aid, one person
[496] helping the other, or it is loyalty to the leader who initiates a co-operative undertaking, with men contributing their work for his sake, and women bringing gifts to him, which can be used incidentally for the undertaking.

[867] Obedience is very important and is taught to a child almost from
[577] birth; but again, this is obedience within a structured whole, to the
[602] parents, older siblings, and to people who stand in this relationship; that is, to friends of the parents or of older relatives, or appropriately introduced older people. Authority comes only from place in this
[829] structured whole, and obedience is only to people. Government is
[671] not personal, and the law is external to the organic, structured whole. It is not the voice of Greece. There is therefore no obligation to obey the law; the guide to conduct here is expediency, and the ability to circumvent. Before the political centralization, there was obedience
[875] and lasting loyalty to the schoolteacher. Now he represents only the interfering authority of the government, and it is an accepted thing that the students should try to circumvent his authority in every way they can, playing tricks on him and otherwise treating him as an enemy, since he is outside of the web of their loyalties.

mutual aid. The abstract end, unless it is part of the immediate, concrete situation, and unless it is implemented in terms of persons, is meaningless; what is meaningful, for example, is for the family group to work together toward the continued education or the dowering of one of its members; or of to the village community rebuild its destroyed coffee house together. A leader who has won the respect of the community, consulting and guiding rather than commanding, can create a co-operative unit derivatively; he enlists the personal loyalty of the people; the people will work for his sake and, incidentally, for his idea and proposed end. This remains within the personal framework.

Again, Greeks are *born into a group*, and many Greeks, except under foreign influences in the city, never *join* a group. They are born into the family, into the circle of family friends, into the village community; they do not have to please in order to belong, or to follow regulations. If they fail in their roles within these units, they are bad sons but they do not lose their membership. Only if they forfeit their Greekness in some way, perhaps turn traitor or change their religion, do they run the risk of being disowned. These are the units of co-operation, but they are rooted in the past, not created. There is no Greek equivalent of the word "group" so common in the speech of Americans; words such as *omas* (mass) and *somateion* (body) are used technically to apply to organizations. In school, the class becomes a group only in its opposition to the enemy, the teacher, in playing cruel tricks involving co-operation; otherwise, what we find, even in this opposition, is cheating for the sake of a weaker student, or support of one student by another. There are individual friendships here, individual evocations of honesty. The American Farm School at Salonika works hard at making students realize that they actually form a community at the school, and at teaching them to co-operate within this framework; and the school reports that eventually the students do learn the new co-operative pattern.

Honesty exists, and is expected and respected, only where kinship and personal relations have been established, on a basis of trust and respect for personal worth. In American schools in the cities, American teachers have managed to convince the students that they can trust them as friends, and have thus changed the teacher-student relationship into one of co-operation and honesty. Foreign technical assistants have often lived in a world of their own, in foreign circles, and failing to establish personal relations, have evoked mistrust and dishonesty. Honesty toward fellow members in a created group can be achieved as the result of honesty and loyalty towards the leader of the group. However, it should not be taken for granted; neither should the Greeks be charged with dishonesty. Their framework of honesty is different from that known to the industrialized society of the United States and Western Europe.